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The Living Church

Rev Alexander Allen
305 Palm Ave 13oct16

VOL. LIV—NO. 25 MILWAUKEE, WIS APRIL 22, 1916

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A Weekly Record of the News, the Work, and the Thought of the Church

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The Living Church

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VOL. LIV MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 22, 1916 NO. 25

EDITORIALS AND COMMENTS

AS SEEN FROM THE EMPTY TOMB

IT was a sorry view of failure which we took last week when we tried reverently to view the world to-day from the standpoint of the Cross. The world has not been conquered for Christ. The nations have not been made Christian. Their social order and their international relations are not governed by the law of brotherhood.

Our Lord saw all this from the Cross and it helped to pile that heavy load of sin upon Him.

Yet He also saw beyond the suffering of the world.

After the Cross comes rest. After the darkness, light. After death, the resurrection.

We in the world are, to-day, under the heavy shadow of the Cross. We are in the darkness that has not been chased away. We are in the realm of death: death, not only of thousands upon thousands of men upon the battlefield and thousands upon thousands of men, women, and little children who have been made victims of conditions or of passions that war has created or set loose, but death of brotherliness, death of international concord, death of our hopes, death, almost, of our civilization.

The world is not ready, to-day, to celebrate the Resurrection.

But perhaps it is now early in the morning of the day that will bring the Resurrection. Truly it is yet dark, truly there is a great stone in the way of realization of any revived hopes in the world, truly we are all asking who shall be powerful enough to roll it away.

Thus questioning, thus almost in despair, thus not seeing for the darkness that is about us, faith leads us to Christ. We never realized before the littleness, the inadequacy, of all for which we have been accustomed to pray. We do not know what to ask or how to ask it, the world condition seems so utterly irreparable. The huge stone that has been rolled in the way looms large and dense and impossible before us. Who will roll it away, and show us the Body of our Lord again? Even faith has no reply ready.

But the "fulness of time" reveals the answer. From the empty tomb arise streams of light and of hope. Jesus lives! Right lives! Truth lives! Justice lives! Heaven lives! God lives!

And because God lives, and the Son of God has triumphed over death and hell, nothing is hopeless. **"I am He that liveth and was dead, and behold I am alive for evermore, Amen: and have the keys of hell and of death."**

The Church is not hopeless. Her failures are great, her spirit is inadequate, her realization of brotherhood is most incomplete, yet the Spirit of God is within her. Perhaps Christian people never felt the sense of their own helplessness, their own failure, their own littleness, as they do to-day. Perhaps there never was so great penitence for the faults of the Church, so much realization of those faults, as there is to-day. That penitence, that realization afford the grounds for hope. And it is hope that comes to us from the empty tomb. There can be no despair in the life of the Christian. The Church will rise from her incompleteness and her littleness with Christ, and His Resurrection is the guarantee that the gates of hell shall not prevail against her.

Our civilization is not hopeless. It is cursed with materialism, it has been perverted with false spiritisms, it has been embarrassed with much skepticism, it has been too little affected by the spirit of brotherhood that should have been its dominating power. It is not hopeless, for the hope that springs from the empty tomb is that which makes our civilization worth while. God is working His purpose out, and the social order is bound to receive the impress of the Resurrection life—as soon as we Christians are sufficiently permeated with that life to impress its ideals upon the civilization that will always express the ideals of an age.

A new world is bound to emerge out of the Crucifixion that is taking place to-day. What it shall be is not yet clear, because we are still in darkness. God knows.

Lift up your hearts! This is the festival of hope, the day of certainty.

The purpose of God will be accomplished in the Church and in the world—because Christ reigns. "The last thing that shall be destroyed is death"; yet "He hath put ALL THINGS under His feet."

Christ is risen!

THERE are Churchmen among us—good, staunch, loyal Churchmen, many of them—who have earnestly sought to commit the Episcopal Church to participation in the Federal Council of Churches as constituting a step toward Christian unity. THE LIVING CHURCH, disagreeing with their position, has maintained that such action would not tend toward unity at all but rather to a most unhappy substitute for unity.

Federal Council of Churches

It is reassuring to us now to find that leading thinkers in the Federal Council have themselves reached the same conclusion. According to the *Continent* (Presbyterian),

"Professor Shailer Mathews, president of the Federal Council of Churches, has written to say that the Federal Council does not favor 'organic union of denominations.' He states the council's attitude in this unqualified and conclusive manner: 'The fundamental position on which it is based is that the denominations are not to disappear.'"

The *Continent* is impelled to say, "As to actual present position of the body he is precisely accurate," after which it demands of Professor Mathews to say whether he does not—

"realize that just because the council has made itself such an ironclad guarantor of denominationalism, is the chief reason why it has fallen so far short of the great expectations that gathered round it in the first period of its career? The simple truth is that with the general public the Federal Council of Churches has come to be an affair of minor importance since people caught the fact that it has virtually pledged itself to maintain denominational conditions now existing."

And so, after maintaining our ground these recent years against some of our best friends, we now have the agreement of the President of the Federal Council of Churches with THE LIVING CHURCH as to the fact, and we have the support of the *Continent*, first and best among the Presbyterians, in deploring the fact. Here is the way our contemporary continues:

"Surely in forming the federation nothing less was looked for than that it should become the prophet and herald of the principle of one church for all Protestants, at the least—even though it could do nothing executive to bring its ideas to pass. That was the mission that glorified its future outlook.

"But what has happened? Of all religious forces in America, the Federal Council of Churches is to-day the most mute and neutral on the subject of Church unity. It has not a single voice which dares utter the most innocent syllable in hope of a time when denominational divisions in this country shall be so much as reduced in number. Still less dares any council leader breathe the thought that a rationally organized Protestantism would comprise one denomination only. In place of that, the public hears that the Federal Council is really an institution calculated to perpetuate denominationalism in all its present ill assorted confusion. No wonder the public responds with an interest very languid, as compared with the enthusiastic hopes which greeted the federation's birth."

On this showing, is it not evident that our own Commission on Church Unity has no reason for appointing delegates to the federation? Let it be granted that there is some reason why the Commission on Social Service should be represented with other bodies in work that pertains to it. We can see no reason for the Commission on Church Unity to do the same, and we shall hope that it may cease to do so after the next General Convention. Indeed it was not by its own request that it was authorized to send delegates by the General Convention of 1913.

The Federation of Churches is certainly not the Church's idea of Church Unity. We now learn that its president acquiesces in our belief that it does not tend to promote unity at all.

IN the *Christian Union Quarterly* for April, Professor Francis J. Hall has an illuminating paper on Unity through Faith. He shows that "mutual love" and "undeviating loyalty to truth" must always be conditions of unity; and though men may disagree as to what is the truth, and so, in some sense, postpone the realization of unity, there can be no intellectual compromise as a basis of unity. Rather, he continues, "it is through growth, rather than through tactical schemes or polemical victories, that sacerdotalists and non-sacerdotalists will come together." "A denomination crystallizes and hardens a particular temperamental standpoint, and it does so at the cost of impoverishment of faith. A truly ecumenical Christian Church will neither nullify temperamental differences nor reduce real liberty; but it will afford an environment which will reconcile temperaments, and will make good their defects, without subtracting from their distinctive values."

Unity Through Faith

Dr. Hall touches briefly on the subject of "conferences" between those who hold to a ministerial priesthood and those who do not. Explaining the grounds "of the opposition which many Episcopalians have shown both to our official participation in the Federal Council of Churches and to the sending by our Board of Missions of delegates to the Panama Congress," he shows "that belief in priesthood does not, among Episcopalians, preclude a joyous recognition of the blessed work which the Holy Spirit is achieving through non-episcopal and non-sacerdotal ministries. Nor does it preclude coöperation with Protestants in matters wherein questions of ministerial status are not involved. Finally, it permits men to promote, and to take energetic part in, conferences designed to bring about better mutual understanding, and to stimulate that common growth in the fuller mind of Jesus Christ on which a full restoration of unity depends."

Dr. Hall's paper is an admirable contribution to the literature of the subject. That it appears in the always useful magazine published officially for the Disciples of Christ, who have long taken advanced ground in the movement for unity, is also a happy indication of the determination which that magazine and its editor, Dr. Peter Ainslie, have often shown, to have the subject discussed in all its bearings.

THERE is a movement on foot to raise $300,000 to "save Sewanee to the Church"—for, said Bishop Knight, the vice-chancellor, at the inception of the movement, "just that is the problem we have to solve."

To Save Sewanee

Three hundred thousand dollars is the amount of indebtedness of the University of the South. It is the accumulation of many annual deficits.

A number of Southern bishops, clergymen, and laymen met in Chattanooga on February 22nd to consider the situation. Bishop Knight presented it frankly to them. The debt has passed the limits of safety. Bishop Kinsolving stated the condition tersely when he said, "As a man and a Churchman I know nothing else to do with a debt except to *pay it.*"

So they went to work with a will, and $100,000 has been subscribed, chiefly from the alumni, but all on condition that the full amount be raised.

Here a pause has ensued; and $100,000 is much less than $300,000.

Now *the amount must be raised.* It is primarily the responsibility of the South, and the southern dioceses have repeatedly avowed their interest in it.

But it is also the responsibility of the whole Church, for Sewanee is a distinctively *Church* university, of and for the South, but in no sense sectional in operation.

Sewanee cannot be spared. Of the three remaining Church colleges it is the largest and perhaps the most necessary. The money must be raised.

We ask for renewed courage on the part of those who have the matter in hand. We urge that in the southern dioceses particularly every parish be a center of activity in raising the amount. And we urge also that Churchmen everywhere rally to the rescue.

Sewanee must be saved!

THE consecration of St. Thomas' Church, New York, which is appointed for Easter Tuesday, is an event of more than local importance.

The magnificent Gothic beauty of the church, the architectural problems that were surmounted, the successful erection of a cathedral-like structure on a tract of land which absolutely limited its size, make the new St. Thomas' almost an architectural wonder. Certainly the building is, and will continue to be, one of the great buildings of America. It is also, perhaps, the last important building upon which Mr. Cram and Mr. Goodhue collaborated before the dissolution of the firm of Cram, Goodhue and Ferguson. It is said that Mr. Cram is chiefly responsible for the design and Mr. Goodhue for carrying it into execution. The completed structure redounds to the greatest credit of both.

The New St. Thomas', New York

And for the service which St. Thomas' Church renders to the Church and the city of its location, the occasion of the consecration of its church is a notable one.

THE LIVING CHURCH ventures to act as the mouthpiece of the Church in the nation in sending sincere congratulations.

THE continued success of The Living Church War Relief Fund is far beyond our highest expectations. That this fund has kept alive our American churches in Europe during these critical months of the war is much; but that it has given the opportunity to American Churchmen to express their sense of brotherhood, and that they have seized that opportunity so well, is much more.

War Relief

Of course the needs are limitless. We have said little as to the amount required, because if the receipts were multiplied a hundred-fold they could touch but the merest fringe of distress, and nothing that is in our power to do can accomplish more than the relief of some few particular cases in that unutterable woe. We have preferred to let the fund represent that spontaneous outpouring from the heart of the American Church, with no great amount of urging. To stop the cause of the distress is not given the Church to do and is not our responsibility. Would God the way to stop it might be found!

Easter brings anew the message of the triumph of Life over Death, and in that message lies latent the remedy for war, if men will act upon it.

Is it unfitting if we ask on behalf of this fund for a share in Easter offerings, where that can be found convenient?

Receipts for the week ending Monday, April 17th, are as follows:

Mrs. E. V. Z. L.	$ 500.00
Member of Gethsemane Church, Minneapolis	10.00
Miss Josephine M. Kremm, Louisville	5.00
A communicant, St. Paul's on the Hill, St. Paul	1.00
K. K., Bloomfield, N. J.	10.00
Anon.	15.00
A reader	.35
Rev. Walker Gwynne, Summit, N. J.	5.00
C. H. T.*	2.00
Martha L. Young, Milwaukee*	5.00
North Carolina Churchman*	1.10
Miss Meade, The Plains, Va.*	2.00
Rev. C. E. Roberts, Farmington, Conn.†	2.50
A friend from Westchester†	2.00
Miss C. M. Sawyer, Hudson Falls, N. Y.†	5.00
A woman of St. Mark's, Philadelphia†	5.00
German congregation of St. Bartholomew's Parish House, New York‡	1.61
Rev. and Mrs. T. A. Haughton-Burke¶	10.00
Anon., Philadelphia**	25.00
The Bishop of Marquette††	25.00
Total for the week	$ 632.56
Previously acknowledged	22,553.82
	$23,186.38

* For Belgian relief.
† For relief in France.
‡ For Munich.
¶ For relief of British prisoners in Germany.
** One half for Belgian children in France, one half for British prisoners in Germany.
†† For Dresden.

[Remittances should be made payable to The Living Church, War Relief Fund, and be addressed to The Living Church, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe.]

ANSWERS TO CORRESPONDENTS

C. M. H.—The Society of the Divine Compassion is understood to be a Church society.

W. B. P.—Full Catholic ceremonial will, we think, be found in Washington at St. James' and St. Paul's Churches and in Baltimore at Mount Calvary.

L. A. S.—At a low celebration, when the congregation is kneeling and the priest enters and leaves quietly, and without ceremony, it is not necessary for the people to rise.

Cambria.—(1) God is no respecter of human majorities.—(2) Questionable but probable.—(3) Christianity was taken to Britain by the Romans.—(4) Most bishops admit confirmed Roman Catholics without re-confirmation.

RESURRECTION

Christ is risen! Sing, all voices!
Earth with heaven now rejoices.
Over winter's night of sadness
Rises springtime's sun of gladness.
Fields new-clothed with living glory
Now proclaim the wondrous story.
Christ is risen! All men, sing ye!
To Him love's fair tribute bring ye!
Christ is risen, who once was dead.
See, the night of doubt is fled!
Lo, the grave is empty now!
Christ is risen! On His brow
Rests the crown of victory,
Sign of immortality.
Sing ye, heaven and earth, rejoice!
Praise ye Him, each mortal voice!
Sing, ye angels in high heaven!
Sing in rapture, Christ is risen!

Thomas C. Clark.

ONE of our sweetest poets published, twenty years ago, a tiny collection of verses called *Alexandriana,* in the form of Greek epitaphs, so saturated with the Greek spirit that a famous Hellenist wrote asking where the originals could be found, as he could not discover them in the Anthology. Here is one:

"Jaffa ended, Cos begun
Thee, Aristeus. Thou wert one
Fit to trample out the sun.
Who shall think thine ardours are
But a cinder in a jar?"

And another:

"I laid the strewings, Sweetest, on thine urn;
I lowered the torch, I poured the cup to Dis,
Now hushaby, my little child, and learn
Long sleep how good it is.
In vain thy mother prays, wayfaring hence,
Peace to her heart, where only heartaches dwell;
But thou more blest, O wild intelligence,
Forget her, and farewell."

And this, for third:

"Me, deep-tressèd meadows, take to your loyal keeping,
Hard by the swish of sickles, ever in Aulon sleeping.
Philophron, old and tired, and glad to be done with reaping!"

Let me put beside these Hartley Coleridge's version of Callimachus' greeting to Heraclitus:

"They told me, Heraclitus, thou wert dead,
And then I thought, and tears thereon did shed,
How oft we two talked down the sun; but thou,
Halicarnassian guest! art ashes now.
Yet live thy nightingales of song; on those
Forgetfulness her hand shall ne'er impose."

And Andrew Lang's translation of Pompeius' epitaph on Lais:

"Lais, that bloomed for all the world's delight,
Crowned with all love lilies, the fair and dear,
Sleeps the predestined sleep, nor knows the flight
Of Helios, the gold-reined charioteer:
Revel, and kiss, and love, and hate, are Night,
Darkness, that never lamp of Love may cheer."

The same note sounds through them all, as through the most of pagan utterances on death, ancient or modern. Grief is unassuaged by any sure hope of meeting again. Something may perhaps survive, though that is doubtful. But if the vital spark burns on, it is under conditions so changed that the old earthly life is forgotten, with old friends and old loves: or else, the new order of existence is so shadowy and unreal that the basest carle on earth is happier than the greatest hero in Hades. Anyhow, for us it means—

"Only a sleep eternal
In an eternal night,"

they thought; and the inverted torch was death's proper symbol.

Reading over much of William Morris last month, I found the same chill wind blowing across his meadows, enamelled with flowers and alive with knights and ladies, heroes of romance, wizards and witches, maidens exquisite and pages brave to see. Death lies in wait to end all: what matters anything, since the fullest life comes to one conclusion with the emptiest? Spring but brings autumn the nearer!

I suppose there are moments when even the most robust Christian feels that gloom closing in round his heart. And therefore we should thank God that every week begins with a little Easter, and that the crown and consummation of our

year is the Queen of Feasts itself, with its assurance of immortal life, fuller, richer, intenser, more joyous, more real, than any we have ever dreamed of here, but still the same, for us who shall be still the same, with the same loved ones nearer than before. The faith is not only that our spirits survive death: that might be no matter of rejoicing, if Virgil's vision were true, or the dreadful wailings that come through certain "mediums" were indeed human voices speaking from beyond the veil. Nor is it that personality continues on a plane entirely different from this, in a kind of ghost-story world.

We see our blessed Lord alive again, wearing that Body born of Mary Ever-Virgin, that same Body in which "He wrought in wood, in Nazareth town," in which He suffered and died. He eats and drinks with His apostles; their hands handle the Word of Life. And He promises them a share in His good estate, living and reigning with Him, making merry at an eternal Banquet, greeting old friends and being greeted, in the very Presence of the Living God who is the God of the living, the King unto whom all live. And we have a good hope, because of that Word. We shall live beyond death, with those we have loved here, and with all the myriads of God's children out of bygone ages. Parents and kindred, childhood's playmates, youth's bright comrades, first loves, companions of the struggle, masters honored, worthies imitated, all those whose lives have impinged upon our own for good, we shall find again, where "passingness hath passed away."

What that means, "to reign with Christ," we can dimly imagine. But it surely means fellowship, in Christ, with all who love Him. Eternity will be none too ample for such fellowship. And we shall find there all the pure joys and good things that here "we loved long since and lost awhile," laid up in store for us.

"On the earth, the broken arcs; in the heaven, the perfect round."

EASTER PROMISES US all this, in our "perfect consummation and bliss both of body and soul." So we are bolder to face death—an enemy, indeed, to be overcome, an intruder, to be banished, but no longer victorious. And, even in such a year of agony as that which still drenches the world with blood and tears, we know our dead men shall live, and shall rejoice in the recompense of their due reward.

So, we praise God for the sacrament of the spring; and our Easter alleluias soar upward above the battle-smoke and the sound of the orphans' wailing.

"Christ is risen: we, too, shall rise."

SOME MONTHS ago, I wrote with regret that the Church of England had never spoken convincingly to a man like H. G. Wells. Many correspondents touched on that saying in letters which I greatly valued. This paragraph, from his *Research Magnificent,* is surely significant of one lesson the war has brought home:

"When I was a boy I was a passionate atheist. I defied God, and so far as God is the mere sanction of the social traditions and pressures, a mere dressing up of the crowd's will in canonicals, I do still deny Him and repudiate Him. That God I heard of first from my nursemaid, and in very truth He is the proper God of all the nursemaids of mankind. But there is another God than that God of obedience, God, the immortal Adventurer in me, God, who calls men from home and country, God, scourged and crowned with thorns, who rose in a nail-pierced Body out of death, and came not to bring peace but a sword."

It is the crucified God that conquers, "the weakness in strength that I long for, my flesh that I seek in the Godhead," as Browning puts it; and Catholic Truth alone can satisfy that need.

AT THE M. E. parsonage in Newton, N. J., on March 3rd, a church sociable was about to come to its joyous climax in a mock marriage, when a young couple came seeking to be wed. Thereupon the minister substituted the real wedding for the mock one proposed. What an atmosphere of reverence there must have been!

I LEARN WITH interest from the Newton *Journal,* of Newton, Kansas, that on February 24th six members of the Baptist congregation "knelt at the altar and received the 'laying-on of hands' sacrament." It is good to know that Kansas Baptists regard ordination as a sacrament.

TROUBLES OF ENGLISH DISSENT

Address of J. H. Shakespeare at Protestant National Council

OPINIONS ABOUT STOPFORD BROOKE

The Living Church News Bureau
London, March 27, 1916

PROTESTANT sectaries in this country, especially their leaders, are at length beginning to realize that all is not going well with their system of Dissent and Dissidence of Dissent, and that it is rapidly becoming a spent force in the religious and social life of the nation. A thousand delegates from the various Protestant persuasions throughout the country have recently met in their National Council at Bradford in Yorkshire to face the critical situation; and the presidential address of Mr. J. H. Shakespeare, who is a leading representative of Independency, fell as a bomb-shell upon them, and has produced a profound sensation in all quarters of Protestant Dissent.

He gave his hearers, as a correspondent put it, "some of the plainest speaking they have ever listened to." He sees the continuous decline in members and adherents and in Sunday school scholars, and he bluntly declared that unless it can be stopped the Protestant bodies will bleed to death. The best and most gifted of their young men are not becoming preachers, and Dissent is not attracting from without the brilliant youths and cultured young women of the day. He deplored, moreover, the waste of money through overlapping and competition between sect and sect, between chapel and chapel. They had reached a stage in the life of the nation where, if they were simply denominations and not a united body, they were doomed. "We can never," declared Mr. Shakespeare, "make our full impact upon the life of the nation while we are split up into sections." What is his remedy? Of course, not the only real remedy—that of healing the Protestant schism by return of Dissenters *en bloc* to their spiritual mother the Catholic Church of England; he and his co-religionists are still too blinded by hereditary error and prejudice to perceive that essential fact. What is prescribed is a great United Protestant Denomination. The only one which seems practicable at the present stage must be on the basis of federation and not absorption. But at the same time Mr. Shakespeare sees that any such union must come into collision with prejudices, vested interests, and family traditions. As to overlapping, his remedy is the closing of a certain number of superfluous chapels. What was described in the dissenting press as the "tragic report" of decreases in Sunday school attendance, which was presented to the Council, revealed the "appalling fact" that during seven years between 1903 and 1914 fourteen of the chief British sects have lost 257,952 scholars. No wonder the presenter of the report lamented that "the materials were crumbling away" with which they hoped to build up a united Protestant denomination. The *British Weekly* is offering two prizes of a guinea each for the best papers for and against Mr. Shakespeare's scheme. And the question has seemed so vital a one to the editor of the *Nation* that he has opened the columns of that radical and Protestant dissenting weekly review to a correspondence on the subject, and many letters are appearing in favor of the proposed federation.

Stopford Brooke

In the *Times'* obituary notice of Mr. Stopford Brooke it was said that, in the opinion of many, his most important contribution to literature was the *Life and Letters of Frederick W. Robertson.* In this connection I think it is well to recall the judgment upon that famous biography of "Robertson of Brighton" by so competent a critic as Dean Church, in a review that appeared in the April number of the *Christian Remembrancer,* 1866, for I think it is safe to assume that the masterly critique was from the pen of that prince of reviewers.

The *Christian Remembrancer,* now long since demised, was, during the Tractarian period and later, a conspicuously able and highly valued Church review. Dean Church was then a country priest in Somersetshire and one of the proprietors of the *Guardian* as well as its chief leader writer. In summing up on the merits of Mr. Brooke's "Life" of Robertson, Dean Church says:

> "As a biography we cannot reverse the opinions we have already expressed about it, that it leaves a feeling of unsatisfiedness upon the mind. The reader is led round all the corners of Robertson's history blindfold. A marked reticence upon certain points which must be known about him distinguishes the book; and the constant invocation which the writer addresses to his readers to admire and praise and worship his hero is somewhat teasing."

There is another and later biography of Frederick W. Robertson, published in 1886, under the title *Robertson of Brighton,* by the late Rev. Frederick Arnold, a priest of the English Church. This book is not so large a work and not so literary in form or nearly so well known as Mr. Brooke's *Life and Letters.* But it is in a way of more popular interest, as Mr. Arnold resided nearly seven years in the neighborhood of Brighton and made the personal acquaintance of

many persons well acquainted with the famous Brighton preacher. His book contains quite a number of interesting facts about Robertson which are not to be found in the official biography, besides some notices of his times and local contemporaries. There also seemed to Mr. Arnold some serious defects in Mr. Stopford Brooke's work. A failure, for instance, to bring out the full and real character of Robertson. In the introduction to his book he says: "The private character of the man—brilliant, humorous, many-sided—seems hardly to have been taken into account. His remarkable individuality is to a great extent lost sight of."

As the *Christian World* points out, the secession of Mr. Stopford Brooke from the English Church will always be a leading case in discussions of the ethics of conformity to the Church. It refers to an interview published in the *New Age* in 1897 in which Mr. Brooke declared that he left because he could no longer believe in the Incarnation. The whole of the Church of England's dogmatic system, he said, "rests on the truth of the Incarnation. It appears at every point, and once a man has ceased to believe that Jesus was supernaturally born, to my mind, every prayer in the Church of England service is false in his mouth." Before he took the decisive step, he fell back for a time upon ethical teaching. Mere ethical teaching, however, began to appear to him anti-Christian, since Jesus Christ was not an ethical but an ideal teacher. To teach morals alone was exactly the opposite of what Christ did. Accordingly he felt obliged to leave the Church: "First, because I could not read the prayers any longer without saying what seemed to me to be untrue; and, secondly, because I was driven into ethical preaching alone, and I thought preaching of that kind apart from Christ." Would that the Liberals amongst the clergy nowadays had as tender a conscience as Mr. Stopford Brooke!

Memorial to Edith Cavell

Mr. Temple Moore, the well-known architect, has visited Peterborough in connection with the proposed memorial there to Nurse Edith Cavell, who was at one time a pupil of the school in the Minster precincts. He was met by the Dean, and it was decided that the memorial should take the form of a profile medallion of Nurse Cavell on a tablet to be affixed to a pier on the south side of the nave.

The New Organist of St. Paul's

The *World,* in noticing the appointment of Mr. Charles Macpherson as the organist of St. Paul's, says that he is young enough to be alive to new movements, "and there are wide fields of Church music which have hitherto been neglected at St. Paul's, and which we may hope to see explored in the future."

Eucharist for the Fallen

The monthly sung Eucharist for the fallen in the war, which is being celebrated at Christ Church Cathedral, Oxford, is said to be attended by a larger congregation on each occasion. On Sunday week the Russian *Contakion of the Departed* was sung to the traditional Kieff melody. At the conclusion of the Requiem the organist played Bach's *Toccata* in F major.

The Archbishops and Bishops of the Irish Church have passed a resolution earnestly hoping that the Government will enforce the liquor restrictions throughout Ireland.

J. G. Hall.

EASTER DAWN

Rise, my soul, the dawn is breaking;
See, the east with radiance glows.
Nature waits her Lord's appearing,
Vanquisher of all His foes.

Now, the guards are prostrate lying,
Now, the stone rolls from the tomb,
Holy angels guard the chamber;
Sin and hell receive their doom.

Christ is risen. Oh, ye sorrowful,
Dry your tears; He is not here.
Take this message to His loved ones,
Death is robbed of all its fear.

Loud the golden harps are ringing
Round the throne of God on high;
Angel hosts exulting singing,
Jesus lives, no more to die.

Haste, my soul, with joy to greet Him;
Praise Him, who is Lord of all,
King of kings and God Eternal,
Yet He deigns to hear thy call.

Mary E. Yard.

A happy and a glorious Easter this one will be to all of us who get a new vision of the risen Christ, and prostrate ourselves in humble adoration at His feet, and cry out: "Rabboni! Rabboni!"—*Theo. L. Cuyler, D.D.*

DEATH OF THE BISHOP OF MOMBASA

Cablegrams to the daily papers relate the death last week of the Rt. Rev. William George Peel, D.D., Bishop of Mombasa, in East Africa. Bishop Peel was one of the two bishops, the Bishop of Uganda being the other, who participated in the Kikuyu Conference and against whom charges were preferred by the Bishop of Zanzibar.

His mission consisted of the British East African protectorate and a part of German East Africa. In a total population of 12,000,000 African natives the Church population is said to be about 8,000.

Dr. Peel was a graduate of the Church Missionary College at Islington, and had been Bishop of Mombasa since 1899. He had been associated in foreign missionary work of the Church Missionary Society during nearly the entire time of his ministry, having been in India, however, prior to his consecration as Bishop.

EASTERTIDE

THE STORY OF THE RESURRECTION

I

THE STORY

"Who shall roll away the stone
From the tomb so dark and drear?"
Sigh the loving women come
To anoint that Form so dear.
Lo, an angel robed in white
Guards the place where late He lay;
Powers of Darkness, shades of night,
May not hold the Prince of Day.

"Ye your risen Lord shall see,
Quickly His disciples tell,
Follow Him to Galilee,
Even Peter, thrice who fell."
First to Mary will He come
Seeking where her Lord doth lie,
To His tender well-loved tone
"Rabboni," her glad reply.

"He was known of them in breaking of bread."

Him they'll know in breaking bread,
Though the hands now piercèd be
Which the hungry thousands fed
By the shores of Galilee.
Him they'll meet from day to day
As their earthly tasks they ply,
By the sea, along the way—
"Peace!" and "Fear not, it is I!"

Forty days on earth He'll spend,
Still to put His glory by,
Then to Heaven to ascend
Unto God's right hand on high.
Follow Him to Bethany,
Haven of His earthly rest,
Meet it is that *thou* shouldst be
With His presence latest blest!

Tarry at Jerusalem,
Mourning not as comfortless,
Till the Holy Spirit come
Here your waiting hearts to bless.
Though no more on earth, apart,
Ye may walk by His dear side,
Yet His Spirit in each heart
To eternal truth shall guide.

II

THE LESSON

"Thou shalt be with me in Paradise."

Fear no longer death, the tomb:
He is risen, thou shalt rise.
Easter light dispels the gloom,
With thy Lord is Paradise.

"We which are alive and remain shall be caught up to meet the Lord in the air. And so shall we ever be with the Lord."

Tarry till He call thee home;
If from earth to take thy rest,
Or to wait until He come—
"With the Lord" forever blest.

I. E. C.

WHAT THE REFUGEES WRITE

A Letter from the Rector of the American Church in Paris

MANY EXPRESSIONS OF APPRECIATION AND THANKS

Church of the Holy Trinity,
PARIS, March 20, 1916.

EVEN in a mission of mercy which constantly touches the depths of human distress there are amusing incidents which happen. A letter came the other day to the rector's office which was written by a little country girl of eight years old; it was

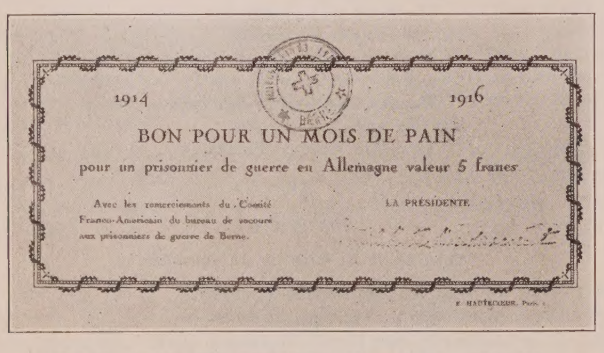
A GROUP OF HALF-CURED BLESSÈS AT HOSPITAL NO. 50, RUBELLES PRÈS METUN (SEINE-ET-MARNE)

"Many of these were compound fractures and one was a gaseous gangrene—all cured and off our hands. Many are back in the trenches."

written to her cousin who was asked to transmit to us the thanks of the village and of her family in particular for some relief which had been sent in the form of clothing and food; and it reads this way:

"Maman is so busy with washing her dishes, and looking after the garden, and oats, and the barley, and the wood, and her lambs, and her little chickens, and I was going to say her soldiers—but after the last crowds which have gone to the L—— we have had none since yesterday morning—that I write for her. Maman, with her house full, has more of them than grandmother. But it is always some one at our houses—and such washings; it is awful; at the other house Nini puts the same sheets back on the beds without washing them; she says Maman does the same; me, I don't believe it; our house is not a tavern. Madame de R—— wrote a letter telling us about the beans, and the peas, and the barley that was being sent, and the things in cans. Madame de R——'s letter was read by the curé from the pulpit at the *priere de soir* on Sunday, before the sixth cuirassiers, and the refugees, and our village; and then instructions were given how to use these things in cans; and after that we all said a chaplet for the *bons Americains*."

There is something very appealing and naive also in a letter we had one day from a curé way back in the country. In the first rush of the Germans, they invaded his village, and des-


1914
1916
BON POUR UN MOIS DE PAIN
pour un prisonnier de guerre en Allemagne valeur 5 francs
Avec les remerciements du Comité Franco-Américain du bureau de secours aux prisonniers de guerre de Berne.
LA PRÉSIDENTE

BREAD TICKET FOR PRISONERS OF WAR IN GERMANY

troyed his little belongings in the presbytére, and his things in his church; and the church itself had holes blown through its roof, its windows broken by shells; but that kind of damage was all in the course of the battle; tearing up the poor old curé's things was just wanton destruction. One day he came in to see us, having been introduced by some friends; and he said: "I come just as I am, *M. le Recteur;* like a snail I carry all my little belongings on my back." We gave him some supplies, and some agricultural tools for his people, for the Germans had pillaged everything; even hay-forks were taken or broken. After he had gone back to his place, he wrote, saying:

"You kindly permitted me to buy something for my church out of the money you gave me. I bought a fair-linen cloth for the altar; and it was used at the first service on Christmas Day; and I thought in sadness that the dear Christ was better sheltered in the stable of Bethlehem 1915 years ago, than now in my poor church all in mourning from the war and its consequences, with the rain weeping through the broken roof and the shattered windows."

And then after that comes this perfectly simple and natural touch of life, of French peasant life:

"There was held yesterday evening a council of the women of the village. They bid me thank you for the forks you sent from America; and they beg me also to ask you if you cannot send them a rooster and two hens of American stock (for they have great confidence in the American spirit and the chicken-coops are empty), and I myself think that with at least two roosters and six hens we can succeed in repopulating the deserted poultry-yards of the village. Pardon me, I am sure you will, *M. le Recteur*, to impose on you these little details; but being both of us disciples of the Good Master who troubled Himself to feed His people in the desert, I have thought it right to make you partner of my griefs, feeling sure that you will do the utmost possible to aid our necessity."

"Chickens of American stock" we could not find; but we got some good British Orpingtons; and they arrived, laying eggs on the road, and the good work of re-population of the chicken-coops has begun; so the good curé writes.

Here is a letter from a little refugee girl, which is so beautifully expressed that we will leave it in the French (if the editor does not mind):

"Permettez-moi, M. l'Aumonier, de me joindre à papa pour vous remercier. Comme j'ai pu le remarquer, toutes ces choses viennent d'Amérique. Il est heureux que nous ayons un peuple si ami et si charitable. Je demande au bon Jesus de bénir toutes ces bonnes

"A GROUP OF BELGIAN REFUGEES SEND TO THEIR AMERICAN BENEFACTORS WITH THIS PHOTOGRAPH THE EXPRESSION OF THEIR PROFOUND AND LIVELY GRATITUDE"

personnes qui prennent une si grande part à nos malheurs. Je serais si heureux de pouvoir les remercier de vive voix, et d'embrasser ces petites filles de qui je porte les effets. Veuillez bien, s'il vous plait, M. l'Aumonier, être mon intermédiaire aupres d'eux, afin de les remercier en mon nom. ALINE CASTIAUX."

Just at this moment the appeals which are coming to us with most compelling demand are on behalf of widows and orphans, and those bereft by the war. Here are some cases from this week's work: a widow with eight little children, a cultivated, educated, gently-bred woman, who before the war lived in great comfort; now her husband killed at the front, she finds there is nothing to live on. Another case, two young girls, orphans, their sole support was their brother; he is killed and they do not know where to turn; they were gentle people, and their distress is pitiable. These cases are an example of many, many, of whom we have knowledge through their friends. They themselves have asked nothing; and never will; they will suffer; many of the like will die from their sufferings; and they suffer the more deeply because they have the capacity to suffer. There are those to whom it is nothing to rough it for awhile; there are others, like a family of mother, daughter-in-law, and seven children, refugees from a comfortable home in the North, whom we know of, and who were sleeping all of them in two rooms with two beds, for whom it is worse than death—not so much

(*Continued on page* 879)

LAYMEN'S MISSIONARY CONVENTION IN NEW YORK

Attendance Large but not Wholly Satisfactory

INCREASED OBSERVANCE OF SACRED DAYS

New York Office of The Living Church
11 West 45th Street
New York, April 17, 1916

AT least 3,500 men were present on Sunday afternoon, April 9th, in the Hippodrome. It was the opening meeting of the Laymen's Missionary Movement Convention. Mr. William Fellowes Morgan presided, and seated with him on the great stage were half a thousand men prominent in every walk of commercial and professional life. Banners stretched across the balcony and boxes told the purpose of the convention. One read:

"Emotion is no substitute for action."

And another:

"Not America for America's sake alone, but America for the world's sake."

There was a ministers' meeting from 2 to 4 o'clock on Monday afternoon in the Fifth Avenue Presbyterian Church. An open session began at 4 o'clock, and an evening session at 8, in the same place. Bishop Greer and the Rev. W. A. R. Goodwin, rector of St. Paul's Church, Rochester, N. Y., took part in the discussions. The Bishop declared that the meeting was a great inspiration, and urged upon all the delegates that they should always bear in mind that the source of all strength for such work as they were undertaking was in Christ.

Afternoon and evening meetings were held on Tuesday and Wednesday.

The actual attendance at the closing meeting of the convention on Wednesday night was 800 men in the body of the church, and 240 men and women in the galleries. The total registration of delegates in New York was 2,673, being the fifth highest number in the sixty-eight convention registrations. The aggregate (not counting New York) was 96,970. Los Angeles was the leader with 5,983 men registering. Chicago came next with 4,559. This was followed by Pittsburgh and Cincinnati.

Some disappointment has been expressed concerning the attendance at the meetings in New York. It has been suggested that the convention had not been sufficiently advertised. It must also be remembered that many churches of various names have had special services in the past week and in many of our own churches preaching missions have been held in addition to Lenten services. It may be doubted whether so large a convention to consider missionary matters could have been held in this city ten years ago.

Even the casual observer must note that there is a rapidly growing recognition of sacred days and seasons without as well as within the Church. The daily papers of the Saturday before Palm Sunday printed a great many advertisements and reading notices of special services for Sunday and days in Holy Week. The advertisements for Easter Day services will be remarkably numerous and general.

Growing Observance of Sacred Days

At the Cathedral of St. John the Divine Bishop Greer will preach the sermon at the mid-day service on Easter Day. He will also make an address at the special afternoon service.

The Girls' Friendly branches of the Bronx expect to present *The Great Trail*, Mrs. Hobart's well-known Indian mystery play, at the Bronx Church House on Monday, May 1st, and Tuesday, May 2nd. Each branch in the Bronx is represented among the players, and besides those acting in the mystery play there will be a large choir made up of G. F. S. members from all the branches. A committee of associates has been training the girls under the direction of Miss M. J. Hobart of the Church Missions House. The members and associates alike have made this mystery play their Lenten work, and have put much thought and labor and prayer into the preparations for it. Since a mystery play is in the nature of a service rather than of a "show," there will be no charge for the tickets. A limited number of tickets will be given away outside of the Bronx parishes, and if anyone desires to come to *The Great Trail* he may apply for a ticket to Mrs. M. Hart Brown, 1511 East Chester avenue, The Bronx, New York City.

Plays Presented by the G. F. S.

The Vision of St. Agnes' Eve, another of Mrs. Hobart's plays, is also being rehearsed by the G. F. S. and the Sunday school of St. Bartholomew's Church, Brooklyn, as their Lenten work. It is to be presented on Tuesday, May 2nd.

Active preparations are being made for a great service in old Trinity Church, on Sunday night, May 7th, in recognition of the National Sailors' Day. Further particulars will be announced in these columns in the near future.

National Sailors' Day

The regular monthly meeting of the Church Periodical Club will be held in the Parish House of the Church of the Heavenly Rest, 3 East Forty-fifth street, on Monday, April 24th, at 11 o'clock. This is the annual meeting for election of officers.

Church Periodical Club

After several months of deliberation, the rectorship of Grace Church, White Plains, N. Y., has been filled. The Rev. Frank H. Simmonds becomes rector in succession to the late Frederick B. Van Kleeck, for many years rector of this parish and Archdeacon of Westchester. Mr. Simmonds has been curate for several years in this parish, and its traditions will be continued.

Grace Church, White Plains

A number of Monday morning meetings have been held in the Church Missions House, 281 Fourth avenue, under the leadership of Bishop Lines. The general subject has been the giving of one day's income to the cause of missions of the Church. Bishops and other clergy, laymen and women from Rhode Island, Connecticut, Massachusetts, distant points in New York, New Jersey, Pennsylvania, and Virginia have been present. One bishop has said it is a "religious act" to give one day's income for such a purpose.

"One Day's Income" Meetings

The hour for the Shakespeare tercentenary service on the afternoon of Easter Day has been changed to three o'clock. The service takes place in the Cathedral of St. John the Divine, and admission will be by ticket.

WHAT THE REFUGEES WRITE

(*Continued from page* 878)

for themselves, perhaps, as to see their little children suffer and be unable to help them. Here we are helping all we can, especially in cases like these, which come to us, as they cannot be known to anyone else, except their relatives and friends. And everyone is helping, and giving; and seldom anyone complains. The spirit of France to-day is well exemplified in this record:

"I spoke to a wounded man just back from the firing-trench. He had lost his right hand, and I condoled with him on his crippled condition. 'That is nothing,' he replied cheerfully. 'I offered my life to France, and she has only taken my hand, so there I gain.'"

S. N. Watson.

EASTER MORNING

I saw the darkness of the night in silence pass away,
I saw the first red streaks of dawn behind the mountains play,
While on the valleys and the hills a golden glory lay.
My lips sang, Alleluia!

I saw the sun's ascending sphere in regal glory rise,
The marvel of another day burst on my waiting eyes.
I heard the lark's triumphant song, the mighty eagle's cries.
My heart sang, Alleluia!

The fragrance of the spring was borne upon the wind's warm breath;
I felt the triumph and the truth of what the Scripture saith,
That God is Life, that God is Love, and Love shall outlive death.
My soul sang, Alleluia!

The morning was now fully come. The sky had lost its red.
The white suffusing light of day filled all the earth instead,
And it was Easter Day, and Christ was risen from the dead.
O Earth, sing Alleluia!

John H. Yates.

CHRIST IS RISEN! ALLELUIA!

There were oriental blossoms
Sending forth their rich perfume,
When the choir of Angel-voices
Welcomed Jesus from the tomb.

Now the budding on the hawthorn,
And the lilies pure and sweet,
Join with daffodil and tulip
To lay homage at His feet.

And the robin in the maple
Singing clear his roundelay,
With the whole of God's creation
Worships Christ this Easter Day.

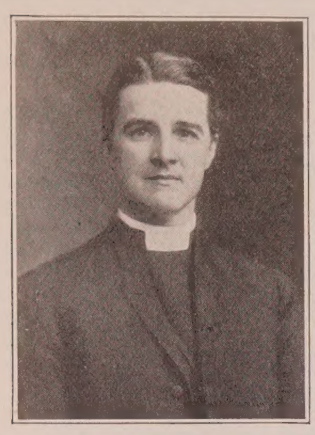
Ann Wentworth Smart.

There hand in hand firm link'd at last,
And heart to heart enfolded all,
They'll smile upon the troubled past,
And wonder why they wept at all.
Where none shall beckon them away,
Nor bid their festival be done;
Their meeting-time the eternal day,
Their meeting-place the eternal throne.

—*Horatius Bonar.*

ST. THOMAS' CHURCH, NEW YORK

ST. Thomas' Church, Fifth avenue and Fifty-third street, will be consecrated by the Bishop of New York on Easter Tuesday. Bishop Greer will also preach the sermon. On account of the demand on the seating capacity of the church (1,800) it has been found necessary to require cards of admission to the service of consecration.



REV. DR. ERNEST M. STIRES

Some interesting and noteworthy facts are taken from the financial exhibit of St. Thomas' Church and St. Thomas' Chapel for the year ending November 1, 1915.

About $45,000 was expended on the work of the parish church, and about $165,000—almost four times as much—on outside objects. The largest offering for any single cause was for St. Thomas' Chapel, amounting to about $27,000.

The missionary apportionment of St. Thomas' parish for 1914-15 was $18,000. The offerings sent for the apportionment and the Emergency Fund amounted to about $27,000.

The structure to be consecrated is one of the finest specimens, if not absolutely the very finest, of modernized Gothic in this country. The church is not only delightful architecturally, but standing, as it does, on a tract of land that limited its size absolutely so that the customary proportions of a Gothic building were impracticable, it represents a triumph of human ingenuity. Thus there are no transepts, because there is no space for a transept; yet the interior hardly shows the lack. The great height of the roof makes the undue width of the building as compared with the length inconspicuous, while at the same time the Gothic lines make the height a thing of beauty in itself.

THE NEW ST. THOMAS' CHURCH, NEW YORK CITY
Inset photos of architects: at left, Mr. Ralph Adams Cram; at right, Mr. Bertram G. Goodhue

From an account of the building contained in the *Architectural Record* of February, 1914, and written by Mr. H. L. Bottomley, the following details are taken:

The Fifth avenue façade is to all intents and purposes the exterior of the church in the mind of the man in the street. Here, therefore, the richness of design has rightly been concentrated. The West Front (the situation of Saint Thomas' made a reversal of the church necessary so far as the points of the compass are concerned, but, architecturally and ecclesiastically speaking, the chancel end is always the East end) is about equally divided between the tower on the corner and the splendid main portal, which recalls that of Amiens in its general design. It strikes the strongest note in the façade and will force the attention and admiration of the passers-by, no matter what its progressive neighbors may do. Above this cavernous entrance is the beautiful and original rose window, whose equal in tracery is hard to find even in the lovely windows of the old world. The ultimate richness of this half of the façade is at present hardly more than hinted at. Rows of statues are to fill all the niches in the entrance and above and below the rose window which is to be framed in elaborately and gracefully carved stone.

The other half, the tower, is in severe contrast to that just described. At the base it is massive and severely plain, lightened only by two long windows when it reaches the level of the rose window, but not until it has climbed above the roof of the nave is it ornamented to any considerable degree. Even then it makes no attempt to challenge its neighbors by its height, but it holds the admiration of all by its incomparable grace and charm and by its four crowning turrets of unequal measurements.

The whole exterior is massive and varied in silhouette and extremely fine in proportion. The plain base of the tower, the severe simplicity of the buttresses, and the flat wall of the parish house are cleverly offset by the exquisite lace-work of carving and the picturesque turrets that soften the building against the sky, as well as by the remarkably lovely rose window and the splendid doorway.

The interior is as beautiful in effect as the exterior. The wide and lofty nave impresses the visitor by its dignity and reserve. The straight, strong ribs rise from the pavement in aspiring lines that lead the soul of the worshipper heavenward with them in simplicity and truth. The rushing world is left without. The mere sight-seer entering the church forgets to criticise or compare. It is beautiful, uplifting—spiritual—and he is awed by the presence of an indescribable something. The impression of truth and sincerity has been gained by the use of no less powerful agents than absolute truth and sincerity themselves. There is not a sham in the whole building.

The construction of St. Thomas' follows everywhere the best precedent of French Gothic. The vaults and ribs and arches are all true to their outward appearance and honestly and scientifically do the work which they seem to do. The spaces in the vaulting are filled with tile harmonizing in color with the stone work instead of with stone as in the mediaeval churches, but this difference is apparent to the casual observer. The tiles were made with special regard to the acoustic properties of the church, and are of seven times the porosity of any other tiles ever made, and therefore absorb sound instead of echoing it. The structural Gothic of St. Thomas' is the structural Gothic of Amiens Cathedral. There can be no higher praise than this. The one difference is in the roof which protects the vaulting of the nave. The wooden roofs of Gothic churches were the main defect of the style. They were at best only temporary, having to be renewed frequently to protect the edifice against weather if the church was to stand for any length of time, and were the cause of innumerable destructive fires. St. Thomas' is absolutely fireproof in its construction. This fact, unusual in Gothic architecture, is brought about by the use of steel beams instead of wooden ones. These steel beams in no way resemble the steel construction of our skyscrapers, but do exactly the same work that wooden ones would do in their place, having the advantages of being lasting and fire-proof.

The interior of the church does not contain nearly as much sculpture as the exterior. Here the symbolism is largely carried out in the stained glass windows, in the wood carving, and even in the hardware. Every detail down to the keys that lock and unlock the various doors to the church and parish house has been carefully considered and designed from the symbolic as well as the artistic point of view. Everything has a hidden meaning which makes it appropriate to its use in the house of God.

OH, WHAT warm hearts the power of death can sever,
And thus make desolate the fairest home!
But the dread foe shall not hold fast for ever;
The Lord of Life again shall bid them come.
Jesus is risen,
They too shall rise;
All who have loved Him
Shall meet Him in the skies.

—*Eliza J. Wheeler.*

REPORTS FOR PRESENTATION TO MASSACHUSETTS DIOCESAN CONVENTION

Preliminary Volume Is Issued for Distribution

DEATH OF JAMES VALENTINE WARREN

The Living Church News Bureau
Boston, April 17, 1916

THE Handbook of Reports of Boards, Committees, etc., to be presented to the diocesan convention of 1916, which is to meet in Boston on Wednesday, May 10th, is at hand. These reports come under three main headings: Report of the Diocesan Board of Missions, with sub-titles from the three archdeaconries, and other Missionary Agencies; Report of the Diocesan Board of Education; Reports of Committees. As a whole these reports indicate many of the conditions of Church life here. Therefore, extracts from some of them will be given. In the report of the diocesan board of missions is the note of encouragement for what is being accomplished. "The missionary work of the diocese has been well maintained this past year, and in many directions advanced. The spiritual ministration to institutions in the city has been strengthened and increased. The Bureau of Friendly Help maintained in the office of the Archdeacon has already rendered service of unusual character. In the Archdeaconries of Lowell and New Bedford as well as in that of Boston, the reports of all the missionary stations are of encouragement and progress. The past year the apportionments for diocesan missions were more fully paid than ever before. The archdeaconry of Boston paid 101½ per cent., the archdeaconry of Lowell, 92 per cent. and the archdeaconry of New Bedford, 98 per cent., of the several amounts apportioned to them."

The Rev. Albert Crabtree, diocesan missionary to the state prison, writes: "At the present time we are ministering to sixty inmates. The monthly service has been held as usual and the attendance has been excellent. This work means the bringing of comfort, hope, and help to many who would otherwise be absolutely neglected." St. Andrew's Silent Mission to the Deaf Mutes, of which the Rev. G. H. Hefflon is priest in charge, has a fine record of helpfulness to the deaf. A movement has been initiated for a building fund for a chapel especially adapted to this class. Mr. Hefflon has charge of the deaf Churchmen in the four dioceses of Massachusetts, Western Massachusetts, Rhode Island, and Connecticut. He arranges for services in ten of the largest cities and has some personal knowledge of about one thousand deaf people. This personal pastoral work can not be done very thoroughly, of course, over so large a territory, except in Boston, where a devoted parish visitor, herself a deaf woman, can visit and look out for the deaf."

The diocesan board of education's report says: "The board is obliged to confess that the response of the diocese in support does not meet its expectations and is not what it believes it has a right to look for. The board has to spend too much time and effort on financial problems." It is financed by "apportionments" on the parishes, and some parishes at any rate do not pay their apportionments because of certain strange doctrines taught by those under the board's authority. "Following suggestions from the General Board of Religious Education, the diocesan board during the last year has made certain marked changes of organization. Heretofore its work has been carried on, in the main, through five committees, which have been transformed in part so that they are now (1) Finance, (2) Sunday School Administration, (3) Training of Teachers, (4) Home and Religious Nurture." In the diocesan training school fifty-four pupils were registered and thirty-three parishes were represented. Six pupils, having satisfactorily completed the ten courses comprising the three years' work of the school, were awarded diplomas.

The committee on general missions notes with satisfaction that in 1914-15 the apportionment in this diocese was $71,874 and that $72,887 was paid on this, together with $24,892 through the Emergency Fund. The apportionment for 1915-1916 is $81,891, extending, however, over thirteen months. On April 1st the diocese had paid to the treasurer of the board in New York $30,394.36, which exceeds the amount paid by the same date last year (including the Emergency Fund) by $2,538.74."

The committee on uniform systems of finance states that considerable interest has been aroused by the movement to introduce into every parish a set of books to facilitate the keeping of Church accounts. At present, beyond this effort, the committee has nothing to recommend except an amendment to one of the canons making it obligatory for the rector, or, if there be none, the wardens, to report that the parish accounts have been audited by an experienced accountant.

The social service commission states that it "has given careful consideration as to what was the best way to assist the Church in this diocese to engage in social service activity, and it was decided to centralize this year on the attempt to assist and to stimulate individual parishes of the diocese in such work. For this purpose the commission has considered that its first duty is to put itself at the service of any parish wishing to undertake such work, and to suggest ways and means by which that work can be made effective. This purpose seems to the commission to be more helpful than to attempt to engage in independent activity and thus add another one to already existing agencies. For this purpose the commission has organized into four standing committee, as follows: (1) On the Increase of Social Service Activity in Parishes; (2) On Industrial Conditions; (3) On Legislation; (4) On Social Service Study and Courses in Reading."

The Laymen's Committee on Salaries of the Clergy write that they are greatly impressed with the fact "that the inadequacy of salaries is the greatest factor toward inefficiency and injustice in the Church. The Church in this country has always been the source of inspiration for social and economic justice, but has neglected to provide properly for her own servants, the clergy. The officers of the Church have left their friends in old age to the uncertain charity of others, and, moreover, have not furnished salaries during their active ministry commensurate with the exacting circumstances of their lives. The committee has communicated, through its secretary, with the clerks of every parish in the diocese, asking them to investigate the matter of their rector's salary with the idea of ascertaining whether, first he is properly paid; and second, if not, how his salary can be increased. The result of this letter has shown that there is a real interest. The committee also suggests that vestrymen undertake the raising of an endowment fund—in parishes where there is none—with the idea of providing income to pay a certain portion of the rector's salary."

Finally, from report of the committee on parochial budgets, it is gratifying to learn that there is a tendency to dispense with pew rents and to rely on envelope pledges; and that the percentage of income from fairs is low.

This handbook is sent out before the convention in order that when the meeting comes its members may, by previous study of the reports be able to vote intelligently on matters proposed and that time need not be taken during the convention to read the reports to the members. It is an excellent custom. In this year's convention the balloting is, for the first time, to be by the preferential method, so-called, and it will be very interesting to see what results this method brings.

Death of J. V. Warren

James Valentine Warren, who since 1891 had been senior warden of the Church of the Holy Name in Swampscott, died last week on Tuesday. He was in his eighty-fourth year. Had he lived till May 2nd, he and his wife would have celebrated the sixty-second anniversary of their wedding. He was well known to many residents of Boston, who spend the summer at Swampscott and thereabouts, as well as in his own neighborhood.

Emmanuel Church

It is announced that the Rev. Donald Kent Johnson, curate at All Saints' Church, Worcester, has accepted the position offered him by the Rev. Dr. Elwood Worcester as curate at Emmanuel Church, Boston, and that he will begin his new duties here on May 1st. He will succeed the Rev. Samuel McComb, D.D., who has gone to the Cathedral in Baltimore. Mr. Johnson is a native of Salt Lake City, and a graduate of Yale, class of 1903. After a year at the General Seminary and two years in the Cambridge School, he was graduated in 1906. He was ordered deacon and ordained priest in 1906.

Trinity Church

A meeting was held on April 6th in the parish rooms of Trinity Church, at which the initial steps were taken in forming a Home Auxiliary to the work of religious education as carried on in the Sunday schools of the diocese. An association in connection with the Sunday school, analogous to the parents' association of public schools, has already been proved helpful in a few parishes, to such an extent that it seems advisable to incorporate it in diocesan work for religious education. The movement is begun under the auspices of the Sunday School Union.

Miscellany

The Rev. F. M. Banfil, one of the curates at All Saints' Church, Ashmont, has presented to the parish two beautiful jewels. One has been set in the pyx in which the Blessed Sacrament is reserved and the other in the chalice of St. Cuthbert's Chapel. In All Saints' there will soon be installed seven handsome sanctuary lamps to hang before the high altar. The lamps are the work of a skilled European handicraftsman and artist who is just starting his career in Boston. The lamps are hand-made, exquisitely wrought, and of the most approved design.—The Rev. Frederick Whitney Fitts, rector of St. John's Church, Roxbury, has compiled a collection of about one hundred hymns, as a memorial to his father, the late Frank E. Fitts. It will take the form of a small hymnal, supplementary to the Church Hymnal, the numbers of the hymns beginning where the Church Hymnal leaves off. Mr. Fitts, Sr., had much to do with Church music and was organist and choirmaster in a number of churches. Features of the book will be the proper office hymns for Sundays and Holy Days, also hymns commemorative of the saints and of the faithful departed, and for Holy Communion.—Various parishioners of the Church of the Advent have undertaken to help support, for a period of two years, forty-nine French orphans, through the medium of the Orphelinet des Armées.

John Higginson Cabot.

CHURCH CLUB MEETS IN PHILADELPHIA

Discusses Hindrances to Church Progress

DEATH OF REV. CHARLES ROWLAND HILL

The Living Church News Bureau
Philadelphia, April 17, 1916

THE Monday evening meeting of the Church Club this month was one of the most interesting in its history. The subject was: "What is Hindering the Greater Advance of the Church? Is it the Clergy?" This is the second discussion on the first part of this subject. Last Month the question was "Is It the Laity?" The speakers at the last meeting were the Rev. Drs. Carl E. Grammer, William H. van Allen, Robert Johnston, and Mr. George Wharton Pepper. The opener was Dr. Grammer who objected to the teachings of the "Catholic party," and said that they were opposed to the real progress of the Church. He spoke of the two parties in the Church as representing the open and closed systems in doctrine. He said that all "high Churchmen" are not sacerdotalists but that all sacerdotalists are "High Churchmen." He then asserted that the English and the Episcopal Church are constructed upon what he called the open system, whereby a few essential doctrines are determined and non-essential points are left open. He contrasted that system with the closed system of Trent, where the Church speaks with authority on all points at issue. He said:

"It is a question in my mind whether comprehension is workable if the Tridentine theory of a closed system gains the day among us. Men of that school are fundamentally opposed to the whole Reformation settlement. Their attitude is that the separate truths on which we agree are as ineffective as so many human limbs separated from the trunk, and can only live if linked together in a sacerdotal system, which they call the Catholic theology. A Church with an open system can tolerate such men in her ministry, but the trouble is that they can not tolerate the open system of the Church.

"High Churchmen, low Churchmen, broad Churchmen, have been able to live together, not without debate but with a full acknowledgment of each other's lawful position in the Church, for all have been at one in their loyalty to the principles of the Reformation, unity in essentials, and liberty in non-essentials—the Church defining the essentials. But what will be the result if the new school shall gain in numbers?"

He went on then to claim that the Church could not include adherents of a closed system, and of an open system, she herself holding the open system; that she could not hold at the same time both systems officially.

Mr. Pepper said that the chief fault in the Church is in the divided and disunited relation of the clergy. He thought that this provoked lack of harmony and dissension. There is no other Church, he said, which suffers so much from the diversity of types it has in its communion. As a result of this condition, he said, she is not making the progress she should, and instead of settling the problems the clergy are supposed to settle in a Christian community they are using their strength in disputing the questions upon which they differ among themselves.

Mr. Pepper questioned a statement made by Dr. Grammer that the "low" Churchman is broad and liberal. Another statement made by Dr. Grammer that prelates are things of the past, he disputed, on the ground that the statement is entirely out of harmony with the spirit of the Episcopal Church.

The Rev. Charles Rowland Hill, rector of St. Matthias' Church, passed away in the Episcopal Hospital on Friday. Mr. Hill has been an invalid for more than a year. Last September he was stricken with paralysis, after having spent the summer making an effort to recover from an illness. Since September he has been unable to attend to the duties of his parish. About a month ago he was again taken to the hospital, where he remained until his death.

Death of Rev. C. R. Hill

Mr. Hill has been rector of St. Matthias' Church since 1903. Previous to that time he had been assistant to the Rev. (now Bishop) Nathaniel Thomas, in the Church of the Holy Apostles. While in the latter parish he was very popular and much beloved. Mr. George C. Thomas was particularly interested in him. Since taking charge of St. Matthias' he has been remarkably successful, especially with men. Under his guidance a large men's club was organized, which has done most effective work for the Church, and has furnished many men for active work in other fields.

Mr. Hill was educated in the Kansas Theological School and took a post-graduate course in the Philadelphia Divinity School. He was ordained deacon in 1891 and priest in 1892 by Bishop Thomas. His first duty was in the Church of the Covenant, Junction City, Kansas. He was Archdeacon of Eastern Kansas from 1893 to 1901, and was also secretary of the diocese, chaplain to the Bishop, and Canon of the Cathedral during those years.

All the parishes in the city are making elaborate preparations for Easter Day. The services throughout the week are to a large degree musical presentations of the Passion of our Lord. Gaul's Passion Service seems to be the most popular.

Holy Week and Easter

The school board of the city has decided to close the schools for Holy Week. This has provoked much discussion. On the part of one member of the board, not a Churchman, objection is made on the ground that the closing of the schools is the observance of a religious season. To this he objects. He has many followers. The teachers and pupils themselves are not entirely satisfied. They were anxious to have the holiday following Easter Day. Heretofore only Good Friday was observed in the closing of the schools.

EDWARD JAMES MCHENRY.

PERFECT PEACE

The bitterness of death my soul assailed,
I longed for rest:
But heart and flesh grew faint and comfort failed,
Till death seemed best.

I cried to God to be delivered soon
From my distress:
The pain grew greater; night, and morn, and noon
Did it oppress.

Nothing could ease the torture of my mind,
Nor bring release:
I sought in vain some way of ease to find,
To gain sweet peace.

It seemed as though the pain would soon o'erthrow
The tortured brain:
No human reason, weighted with such woe,
Could bear the strain.

And then I saw One hanging on the Cross,
Unmoved and calm:
Bearing its shame and agony and loss
Without alarm.

I heard His shout of triumph, as He died
So full of grace:
I saw the radiance, that no pain could hide,
Light up His Face.

I knew that, even on the Cross, His Mind
Was stayed on God—
A Father's Love in agony could find
And kiss the rod.

I knew naught could invade the central calm
Of His deep peace:
Nor all the powers of hell His Soul could harm,
His care increase.

His Spirit looked beyond the mists of time,
And saw the end:
His mighty faith no foe could undermine
Nor His Will bend.

And, as I gazed upon His Sacred Form,
And heard His Words,
His Perfect Peace within my heart was born,
And life engirds.

No longer do I pray to be set free
From lingering pain:
I only ask, like Him, the end to see,
Sweet peace to gain.

For, well I know, if Thy Beloved Son
Was perfect made
Through suffering pain: my life must thus be won,
Or it must fade.

And, if Thou didst not leave Him in His need,
But healed His wounds;
Thou wilt Thy suffering servant gently lead
Where peace abounds.

Father, however great my suffering be,
I, too, will trust:
Thou wilt not send one ache or pain to me,
Save as Thou must.

And Thou wilt give, through Thy Beloved Son,
Grace to sustain
Until the suffering of life is done,
And pain is gain.

T. W. C. CHEESEMAN.

IT WERE much to be wished that Easter devotions would come up to Easter dress.—*Rev. Robert South.*

CHICAGO CHURCH CLUB CAMPAIGNS FOR CLERGY PENSIONS

Is Sending Out Letters and Pamphlets, and Urging Organization

DOINGS THROUGHOUT THE DIOCESE

The Living Church News Bureau
Chicago, April 17, 1916

THE Church Club has undertaken the presentation and development of the Church Pension Fund plan in the diocese of Chicago with the hearty endorsement of the Bishop. He stated that it presented the greatest opportunity for service in the history of the club. The pension fund committee consists of an executive committee of seven members, as follows: Angus S. Hibbard, chairman; William N. Murray, secretary; Raymond F. Durham, treasurer; George Higginson, Jr., Courtenay Barber, William E. McIlvaine, Richard C. Hall. There is a committee of the whole of twenty-seven members, of which the honorary chairman is the Bishop; and a committee at large of all members of the Church Club. The executive committee has headquarters at the club rooms, and has been most active there in getting the campaign started. Letters and campaign literature, including the excellent and attractive booklet of the Pension Fund, entitled *The Plan,* have been widely circulated. A letter has been sent to the clergy advertising the campaign, another is being sent to the wardens and vestrymen of each parish, and later another still is to be mailed to all the laity. Each clergyman is asked to call a meeting of the members of the Church Club in his parish or mission, and to have them organize immediately with a chairman and secretary. If the time is not ripe for the choice of a permanent chairman and secretary, he is to have them choose temporary officers. If there are no members of the Church Club in his parish, the priest is asked to organize through the officers of his parish a pension fund committee. No general solicitation of funds will be made till after Easter. Meanwhile the parochial committees are asked to furnish the central office with the names of all parishioners, indicating especially those who in their judgment may be expected to become subscribers in reasonably large sums. To these, pamphlets and other educational matter will be sent from time to time. A noon-day meeting of the club will be held in Easter Week, at which the Bishop will preside, when further details of the plan will be given. The same method of publicity and education that did so much for the success of the noon-day services is being used by the club in furthering the Pension Fund plan in this diocese. This and the unselfish spirit of those who are promoting the campaign promise a splendid accomplishment.

Shortly after May 1st the Church Club will move to more commodious quarters at the west end of the eighteenth floor of the Heyworth Building.

Noon-day Services in the Loop

The Presbyterians have followed our example and are holding noon-day services within the "Loop." The services began this week and will continue throughout Holy Week. The place of meeting is the Garrick Theatre. Two well-known Chicago ministers were the preachers this week, the Rev. John Timothy Stone, of the Fourth Presbyterian Church, and the Rev. John M. Gray, and they were heard by large and attentive crowds. The attendances at our own services this week at the Majestic have been excellent. Men have averaged about sixty per cent. of the whole attendance. The Rev. Dr. Gunnell, rector of Trinity Church, Toledo, Ohio, has been the preacher. This is the third time we have had him as noon-day preacher during recent years. This time he came to us from preaching at Cincinnati and Denver. According to Dr. Gunnell, the noon-day attendances in Chicago have been better so far as he saw them than in the Southern and the far Western cities. Dr. Gunnell was most outspoken and direct in his talks. His subjects for the week were: Monday, Half Way Men; Tuesday, Undetected Losses; Wednesday, God's Door of Hope; Thursday, A Romance of Two Wills; Friday, Not Disobedient to the Heavenly Vision; Saturday, The Master's Challenge. Dr. Gunnell preached at Kenosha on Wednesday evening; at the Church of the Redeemer, Chicago, on Thursday evening, and at St. Martin's, Chicago, Friday evening.

Distribution of Work for the Cathedral Staff

With the coming of the Rev. E. Kendall Severance to the Cathedral, Dean Pond has made several changes in the appointments of the members of the staff. Each priest on the staff has of course his share in the taking of the daily services, preaching, and hearing of confessions. It is in the institutional work and in the work in the Cathedral organizations and societies that new assignments have been made. In this latter work the clergy are helped by three students from the Western Theological Seminary, Mr. Reese F. Thornton, Mr. Charles Borscheidt, and Mr. Bertram Smith. The Rev. E. A. Bazett-Jones is to have charge of the work at the Home for Incurables, at the County Hospital, at the Municipal Tuberculosis Sanitarium, and to do his share of the pastoral work of the Cathedral. The Rev. E. K. Severance is to take the work at the Oak Forest Institutions, and at the Old People's Home. Mr. Thornton will share with the Dean the work at the jail, at the men's department of the Bridewell, at the Asylum for the Insane, at the Home for the Friendless, and at the Refuge. The Dean will continue as superintendent of the Sunday school at the Cathedral. Mr. Borscheidt will have the primary department of the Cathedral Sunday school, and the Providence Sunday school. Mr. Smith has the athletic work for the choir boys, the Cathedral athletic club, the girl scouts' work, and some of the Sunday school work.

Church of the Redeemer

Last week we referred to the share the rector and parish of Trinity, Aurora, were taking in Armenian relief. Another parish that has helped in this direction is the Church of the Redeemer. On Septuagesima Sunday, by a special vote of the vestry, the open offerings at the mid-day service were given to the fund for the relief of Armenian sufferers.

The Church attendance campaign initiated at the end of February at the Church of the Redeemer is having marked results. Mr. Courtenay Barber, who has been most active in the attendance campaign being made by the Church Club for the noon-day Lenten services, has been very active also in a similar effort at the Church of the Redeemer. Eleven different kinds of advertising were used, including personally signed invitations, large posters like those used by the Church Club, which were placed in stores, hotels, and apartment houses; pledge cards, circular letters; double post cards. The men of the parish, and the boys, especially the members of the Junior Chapter of the Brotherhood, distributed campaign literature. The results, says the rector, Dr. Hopkins, were "electrifying and immediate." On Ash Wednesday night, when Archdeacon Stuck preached, over five hundred people crowded into the church. Later, when Mr. Fleming preached, and Dr. Johnson, Dean Abbott, and Dr. Gunnell, the same large congregations attended.

The building committee of this church reported progress in the selection of plans for the Hawley Memorial Chapel.

Wide Boundaries of Ascension Parish

It may be interesting to know that out of the 316 communicants reported at the Church of the Ascension at the last diocesan convention, 52 live so far away that it is impossible for them to attend the Church of the Ascension unless they make a special journey for the purpose. Regular attendants come from Evanston, Oak Park, La Grange, Kenosha, and from distant places like Milwaukee, whence one member of a recent confirmation class came. This situation, says the rector, speaks volumes for the loving attachment of many souls to the parish.

To Complete St. Luke's, Evanston

Mr. Bertram Goodhue has been appointed the architect of St. Luke's, Evanston, to complete the church, and to design the parish house and rectory after the Gothic design of the church. Mr. Goodhue met the rector and members of the vestry at St. Luke's on April 12th. A confirmation class numbering fifty-three persons was presented at St. Luke's on Passion Sunday by Dr. Stewart. Of the number, twenty-two were men and women, and thirty-one were boys and girls. A beautiful carved communion rail, the gift of Mrs. Belle Mappin of Ridley Park, Pa., in memory of her daughter Lilian, formerly a communicant of St. Luke's parish, was blessed by the rector on Palm Sunday, and used for the first time on Easter Day. The rail was made by Irving and Casson, Boston. Another recent gift to the parish was a handsome alms basin from Mr. and Mrs. Walter J. Gunthorp, both members of St. Luke's.

Meetings of St. Mark's, Evanston

The March meeting of the men's club of St. Mark's Church, Evanston, was of the same high interest that has prevailed throughout the year. Mr. Anderson Pace of Evanston spoke on "Out of the United States in Utah." Mr. Pace gave a graphic account of a remote and lawless region in Utah where officers of the United States are rarely seen. On Tuesday, March 21st, a special meeting was called to hear Miss Hendrika van der Flier tell of the Belgian refugees in Holland. Miss van der Flier is the daughter of the late Court Chaplain at the Hague who, as the head of the Dutch Reformed Church, confirmed, crowned, and married Queen Wilhelmina. An offering of $76 was given at the meeting to Miss van der Flier for her work among the refugees.

Building Fund for St. Luke's Hospital

On April 15th the board of trustees of St. Luke's Hospital made an appeal for subscriptions to a $2,000,000 fund to be used for a new building and its maintenance. The plan is to build three sections to replace the old wings of the hospital on Indiana avenue. In response to the appeal $300,000 has already been given. I shall have more to say of these plans of the board in next week's letter.

The parish mission board of St. Augustine's, Wilmette, has given $100 for a scholarship for one year in St. Augustine's School, Raleigh, N. C.

The Sunday school of Christ Church has made a valuable gift of fifty Prayer Books and fifty Hymnals to the parish for the use of the congregation.

H. B. Gwyn.

Some Christian Legends of the Flowers

By VIRGINIA PERCIVAL GWYN, A.M.

IT is hard to get away from symbolism in life; even arid natures know this. The rainbow in the sky, the unfolding bud and flower, the light of heaven englobed in a drop of water, are God's way of telling us some of His secrets that might otherwise be too hard for our understanding. To "see the world in a grain of sand and heaven in a flower" enables us to unite the "kindred points of heaven and home." The Jews, the Greeks, looked upon nature as a vast sacrament; the trees, the flowers, were channels by which men communicated with the Creator. When Christianity took over the myths and legends that the Eastern imagination had woven about them, the Church was only appropriating them to a nobler meaning and a higher consecration. To the Franciscans of the Middle Ages we owe some of the loveliest legends of the flowers that gather about our Lord and His Mother, for these followers of the Saint of Assisi were essentially nature lovers. They thought with a pure love of the glad revealing of God's redemptive love through all things outdoors. With their love of Mary, whom Dante calls "the terminus of Creation," they dedicated many of their flowers in her honor. All that bear the name of Lady have in mind her as our Lady. Such common names as "lady's-slipper," "lady's smock," "lady's garter," are part of our common parlance used generally without thought of their origin. Our maiden's hair fern really means "our Lady's hair." Marigold, which the old English poets used to call "golds," is "Mary's gold." One of the German names of the daisy is "Mary's flower." In Mexico the blue morning-glory is called "our Lady's mantle." In Italy the common mint is known as "Mary's herb"; the wild clematis, the "Virgin's bower." The French call the lily of the valley "our Lady's tears"; in France, too, the foxglove is known as "the Virgin's glove," or the "glove of our Lady." The resurrection plant is often spoken of as "our Lady's rose."

The little roadside flower called "our Lady's bedstraw" is familiar to any child, and this is the lovely story they tell of it. When the different plants were summoned to form a bed for the Virgin and her Child in the stable at Bethlehem, they all began to make excuses. Some were too busy, some were too proud, others felt themselves too insignificant, or that it was too early or too late for their appearing. At last a pretty little white star flower offered herself for the bed, and as a reward our Lady caused her flowers to turn a golden yellow, their color to this day.

The white lily has in the symbolism of the Church been dedicated to the Virgin because of its purity. The lily was used by the Angel of the Annunciation. There is a legend that when the Blessed Virgin was walking in the garden of Zacharias, whither she used to go to meditate on the message of the angel, she touched a flower that hitherto had no fragrance. Thereafter, it gave forth a sweet perfume. It was these "Madonna lilies" that burst into bloom at Easter dawn. After her assumption her tomb, according to pious legend, was filled with lilies and roses to allay the doubts of St. Thomas.

The reason why the lily always droops her head dates from the time of our Lord's agony in the Garden of Gethsemane. That night every other flower in the Garden bent its head in sympathy and sorrow as He passed by. The lily, however, stood erect that He might look upon her. As He glanced at her in the moonlight, she saw that all the other flowers had bent before Him, and, feeling His tender humility so in contrast to her own self-satisfaction, she blushed with shame. That is why one sees the red tongue in the lily even now, and why she never holds her head erect. The next day as our Saviour passed by, bearing His Cross to Calvary, the lily with every other flower shed tears for Him. And the tear of the Imperial Lily is still to be seen in its hanging bell clear as a drop of water, until God shall wipe it away at the last day.

In the Middle Ages the rose, like the lily, was the Virgin's flower, still commemorated in the rosary. The violet, too, belongs to her. The rosemary, which, of course, is not a rose, does not take its name from Mary, but from its Latin source *ros marium*, because of its fondness for the water. It is supposed to have been one of the flowers which hid the Virgin and her Child from Herod's soldiers, a legend also associated with the fig, the juniper, the sage brush, and the palm. The broom and the chick-pea by their rustling and snapping nearly disclosed the hiding place of the Virgin and her Child, and so have been plants of ill-favor.

The story of the Christmas rose, the hellebore, every Italian mother tells her child. On the night when the heavens were singing to the shepherds of Bethlehem, a little shepherdess followed her brothers, keepers of the flocks, over the frosty earth by the gleaming light of a star. When she saw the wise men present their costly gifts to the Holy Babe, she wept, for she had not even a flower to offer Him. An angel, standing by, struck the frozen ground where her tears had fallen. Up there sprang a pale green stalk, bearing a pure white blossom with a golden crown. As she gave it to the Christ Child, He turned from the gems of the Magi, and with a smile, accepted from a humble barefoot peasant child the first Christmas rose.

All the legends of the flowers connected with the birth of the Holy Child are beautiful. The chrysanthemum is the flower which told to the wise men by its starlight rays that they had reached the place where He that was born King of the Jews lay sleeping. The little plant, the star of Bethlehem, is part of that wonderful light which shone in the heavens and guided the shepherds and wise men to the manger, which, when they greeted the Child, burst, scattering the flowers about the fields. At daybreak Joseph gathered handfuls of these from the wintry earth and poured them into Mary's lap.

The legend of the fir tree, the children's Christmas tree, should never be forgotten. When St. Ansgarius preached to the Vikings, God sent Faith, Hope, and Love to light the first Christmas tree. They sought for one that should be as green as Faith, as high as Hope, as broad as Love, and that should bear as well the cross in every branch. The balsam fir they found the best of all for these requirements, and so they chose that.

The flowers and the trees connected with the Crucifixion vary with the people and the country of their growth. The broom, the plant that gave its name from the time of Geoffrey of Anjou to the Plantagenets, is the one that kept disturbing our Saviour by its swaying and cracking while He was praying in Gethsemane. It had before refused to hide Him and His Mother when they were taking refuge from Herod; hence, as a punishment, the use to which it is put for sweeping and its use by the witches for riding at night.

The black birch is the tree that grew the rods with which Christ was scourged, and that is why it is now stunted in its growth. The bullrush, or cat's tail, is supposed to be the sceptre the Jews put into our Lord's hands when they mocked Him as their king. The crown of thorns is said by some to have been made of the blackberry, by others of the rose briar, or dog rose. As drops of the Saviour's blood fell upon earth, roses sprang from the spot and blossomed. Other legends say that the rose briar is one of the many "trees" on which Judas was hanged; and one states that it was by this dog rose that Satan tried to climb back to heaven. Others hold the crown was made of acacia or shittim wood. Perhaps in the minds of most it is the holly that was the bush from which Christ's crown of thorns came; indeed holly is a shortened form of "holy," for the "holy tree" was its early name. In Germany too the people call the holly *Christdorn*. In Cornwall it is called "Aunt Mary's Tree," "aunt" being a term of endearment there, and they believe the red berries of the holly stand for the blood drops of Christ. The purple spathe of the jack-in-the-pulpit, known in England as "lords and ladies," marks where Christ's blood also fell at the Crucifixion. Many flowers died of sorrow that night, but the jasmine merely folded its leaves and suffered its pain quietly. In the morning when it reopened, it was no longer pink, and that is why it has never shown its color since. The violet droops because the shadow of the Cross fell on it the day of the Crucifixion. The anemone is called in the Holy Land the "blood drops of Christ," a name also given to the wall flower. Many who have visited the quaint old cemetery of St. Roch in New Orleans will recall the clover growing there, with a red heart-shaped spot on the upper side of the leaf, and how the children who ask you to buy the plant, say this red spot is "Jesus' blood."

The hawthorn it was with which the magpies covered our Lord as He was resting in a wood from the pursuit of His enemies just before the Crucifixion, which the swallows, the "fowls of God," removed as soon as His enemies had gone.

Another bird who showed pity to our Lord at the time of His Crucifixion was the robin redbreast. Seeing Him in pain from the thorns that were piercing His brow, it hovered over His head, and as it plucked out a thorn from the crown, our Saviour's sacred blood tinged its breast, and that is why it is red now.

According to an old Spanish tradition, it is the passion flower that climbed the Cross and fastened itself about the holes made in the wood by the nails that were driven through the hands and feet of our Saviour. This was revealed to St. Francis of Assisi in one of his visions. The early Christians as well venerated the passion flower. They saw in its bud the Eucharist; in its half-open flower the star in the east; in the full bloom the five wounds, the nails, the hammer, the spear, the pillar of scourging, and the crown of thorns; in its leaves, the spear head and the thirty pieces of silver; in its tendrils, the cords that bound Him. The Spanish Jesuits made large use of this passion flower in their missionary teaching in South America, where they found it growing luxuriantly in the jungles—a promise, they felt, that the natives should be converted.

The "wood of the cross," it is most often said, was made from the olive tree, chosen, according to some legends, by the hand of our Saviour Himself. The pale color of the olive leaves is because they still reflect the glory that shone on them when He was transfigured on Olivet. Some hold that it was the poplar from which our Lord was compelled to fashion His cross, and that is why it has never ceased to tremble because it had a part in His suffering. To this day many French-Canadians refuse to cut "popple." Other legends say the poplar was Judas' hanging tree.

Many legends of the plants and flowers, though not directly connected with our blessed Lord and His Mother, are associated with Christian doctrine and truth. Everyone knows the use to which the shamrock was put by St. Patrick in teaching the doctrine of the Trinity; the monks regarded the pansy as the flower of trinity or "herb trinity"; a name also given by the Fathers to the triple leaf of the anemone. The amaranthus, as far back as the Greeks, was a symbol of immortality, and still in some Roman Catholic churches it is used for decoration on Ascension Day. The variety we best know as "love-lies-bleeding," because of its color, is in France called the "nun's scourge," suggesting to the Gallic mind the flagellations of the penitents. In Belgium the nasturtium is named the "capuchin," because its shape suggests the hood of the Capuchins. In England the cowslip is sometimes called St. Peter's wort, because it is supposed to show the bunch of keys that is St. Peter's symbol. The Germans still call it "the key of heaven," and as such it figures very beautifully in Hauptman's *The Sunken Bell*. The speedwell, or veronica, from early times was associated with the legend of St. Veronica. She it was who in pity wiped the blood and sweat from our Saviour's face with her handkerchief, as He went to Calvary; and as a reward received the impress of His true Image on it. The speedwell the early Christians thought had on it as well this impress. St. John's wort is supposed to show its red spots on the day that St. John Baptist was beheaded. In Brittany they tell that the yew sprang from St. Thomas' staff. The palm so connected with the triumphal entry of our Lord into Jerusalem is the staff St. Christopher used when as Offero he unawares bore Christ Himself on his shoulder in his work of carrying the weak and small across a raging river. St. Clara, founder of the Poor Clares, when she made her vows received from St. Francis a palm, which in those days was especially a mark of holiness with the Crusaders.

One might go on to weariness telling of these stories and legends. These given will suffice to suggest how the green things of earth still praise and magnify Him forever, how every "bush is afire with God."

There are blessings which we cannot obtain if we cannot accept and endure suffering. There are joys which can come to us only through sorrow. There are revealings of Divine truth which we can get only when earth's lights have gone out. There are harvests which can grow only after the ploughshare has done its rough work. Not to be willing to endure pain and suffering is not to be able to get the best things of grace.—*Rev. J. R. Miller, D.D.*

How like the Master it was, to go after those two sorrowing ones on the very day of His triumphant resurrection! He thought it worth while to walk seven miles, and spend two hours in the work of comforting two obscure, lowly, dejected disciples. The tenderness of His love comes out in that. When His great work of *testimony and of suffering* was over, His tender work of *comforting* still went on.—*Rev. G. H. Knight.*

BISHOP OF EDINBURGH ON AMERICAN CHURCH CONDITIONS

THE Bishop of Edinburgh, having spent a short time in this country in the late winter, has recently delivered a charge to his diocese in which he spoke very sympathetically of certain movements in the American Church. First of these was the Nation-wide Preaching Mission which he had observed and commended.

Second was the remarkable "Stonemen's Movement" in Philadelphia, to which he devoted considerable attention. Remarking that this grew out of a "spiritual wave that has gone over the land, being much strengthened in various places by an eccentric evangelist," he told of the development of the Stonemen's Fellowship.

"Apparently men of every class," he says, "were caught by the power of the Spirit that was abroad, and then began to ask themselves questions respecting their personal relation to Christ. This they felt must mean fellowship with their brethren, but that which they found in their own religious body was too strait and too dry and cold for them. They wanted something broader and warmer. Looking out for this help, they learned that fellowship might be found in a club which met for the study of the Bible under an Episcopalian clergyman named Stone. They joined it, and the club, which then numbered between 100 and 200 members, now has a roll of nearly 100,000. Of these 100,000, between 40,000 and 50,000 have no Church affiliation. They include every class in the city; heads of business houses with large responsibilities, lawyers, surgeons, soldiers, sailors, policemen, clerks, and artisans. You will ask what binds this enormous body of men together? And in brief, we say, their pledge, their teaching, and the Sacraments."

He then described the Stonemen as he had observed them, explaining that the men resolved "by *God's help to become foundation stones for Home, for Church, and for State.* The founder and director, Mr. Stone, made this purpose very clear at the Initiation Meeting of 400 new members which I attended in the fine Church of St. James, Philadelphia, by giving a plain but brief address on the Home, the State, and the Christian Religion. Opportunity being given for any to withdraw, the candidates then advanced to tables and signed their names, giving their addresses. A very brief meditation was then given on the Home, the State, and God, the men following it in silence with bowed heads. They were then asked to make the pledge in the fellowship manner, with arms raised and the fists clenched, in token of their readiness to defend the principles to which they had given their assent. That, then, was the pledge. As I have said, nearly 100,000 men (to be exact, 93,000), have taken this pledge which binds them together. But this is only the first step; two more must be taken before they can be full members—the second and third degrees, as they are called."

The Bishop then described the second step as baptism for those who are unbaptized and the renewal of their baptismal vows for those who had already received that sacrament, stating that 32,000 men had already taken the second step.

With respect to the third, being the "Sacred Rite of the Fellowship," he said: "It consists in admission to the Holy Communion according to the Apostolic Rite of the Laying on of Hands, and the stirring up of the gift of God's Spirit in all upon whom hands have been laid. Ten thousand men, I was told, were awaiting confirmation. In order that they may approach this with full understanding, the Bishop of the diocese, my friend and host, Dr. Rhinelander, one of the most gifted of the American bishops, is instructing once a fortnight a class of 150 to 200 men."

Speaking then of this remarkable movement, he laid stress upon its simplicity, its unselfishness, its power, and its lay character. The founder told him, he says, that he "had never asked anyone to join it, nor would he. Outwardly, there is nothing compelling nor attractive. No eloquent addresses, no moving hymns sung by well-drilled choirs, no great appeals. The service of Initiation which I attended was severely simple and lasted only forty-five minutes, with nothing sensational about it. Those who were thinking of joining were warned that it was not easy to be religious, because, as Mr. Stone said, if you have religion you must share it and bear witness to it. That evening, when I was present, two men were there who had never been in a religious building for years; one had been absent for twenty-seven years, the other for eighteen. Both were there because a mutual friend, who had been a hopeless drunkard, had been sober ever since he joined the Fellowship some four months ago.

(*Continued on page* 887)

THE OXFORD MOVEMENT *

Or The Catholic Revival:

Wanted, a "Second Spring"

In Three Parts

By the Rev. CHARLES MERCER HALL
Rector of St. Mary's Church, Asheville, N. C.

I.

IT has been well said that no story in the whole history of our Church, since the time of St. Augustine, A. D. 597, is so splendid as is the story of the Oxford Movement, or Catholic Revival. It is a story that has every sort of interest. It is exciting, romantic, chivalrous, like the story of the Crusades. It has its humor as well as its tragedy, and the actors in it were among the most spiritual men who ever lived in England or America. The story of the movement has this supreme attraction—to study it is to learn never to be afraid to take the unpopular or what *seems* to be the beaten side; never to despair of God's Church nor of His Truth! In the lives of the men whose honored names are interwoven inseparably with the record of this movement can be seen a beauty, a genius, a depth of spiritual power, which are a reflection of the life of God. They were lovely and pleasant in their lives; and to read those lives is a sure cure for depression as to our Church, its present, or its future. Whatever may be the storms which from time to time disturb the too placid waters of our ordinary Church life, to take up and read the old Tractarian story sends the faint-hearted back again with fresh heart and new power. The great yet simple men of the Oxford Movement, whatever their mistakes or failings, witness to the fact that *in our Church,* with all our anomalies and weaknesses, there are still present in their fulness the *gifts of the spirit* and the power of God.

The Catholic revival needs "a second spring" among us. We have been too placid, too contented with the victories won with the *first* breath of spring eighty years ago. We have failed to follow up our advantages, and to make use of all our opportunities. We cannot be satisfied merely with holding the ground we have won. We must advance upon the country won; we must fortify it and occupy it effectively. If we are but true at all hazards to our Catholic principles, we need fear none of those things which may come upon us.

If God brings His Church into affliction, it is because the Church is the spouse whom He loves in spite of all her unfaithfulness. He hedges her with thorns, that she may not find her lovers, and so may learn to love the husband of her youth. And if days of tribulation are to come upon us Catholics, here in America, we will remember the glorious words, "I will lure her and *bring her into the wilderness,* and will speak comfortably to her. And I will give her vineyards from thence, and the valley of Achor for a door of hope, and she shall sing there as in the days of her youth"—sing the glorious love song of the Bridegroom and the Bride. God will say, "My people"; and we shall say, "My God."

The Catholic Revival will appear upon the pages of history as the distinguishing religious movement having its genesis in the nineteenth century. May it please God to give it its *second spring* in these opening years of the twentieth century! It is a movement great in itself, and from its inception, great in relation to its environment. To the principles of this movement, the writer gladly renders the most absolute allegiance of head and heart; yet he does so with no spirit of intolerance to those who may not share that allegiance. It is no longer the dream of a few, dawning upon their minds in dim and mysterious light; it is the inspiration of millions.

German Protestant scholars recognized it, many years ago, as by far the most significant and epoch-making event in the ecclesiastical history of the nineteenth century. With ever increasing tenacity it has adhered to the Anglican Communion, in which it took its rise, in the teeth of the supreme argument, the slogan of its enemies, the untiringly iterated charge—that it tended to conduct the Anglican Church back to allegiance to Rome. Again and again ignorant prejudice has caught up and repeated the outcry, with tireless vociferation. But this dismal echo of a voice of long ago reminds us of the antiquity of that style of argument. To Calvin, the Prayer Book was "the dregs of Popery." To Beza, the English clergy were an imitation of "Baal's priests." The lineal descendants of these worthies never gave up their argument. It has been their war-cry through three centuries of controversy. It appeals to the imagination of unlearned and ignorant men, and to readers of the *Menace* and other organs, printed to excite and inflame the unwary against a ghost laid low generations ago!

Nothing can be farther from the truth, that the object of this movement is to Romanize our Church. As it was eighty years ago, so it is to-day. Its purpose is to *avert* the danger of people becoming Romanists from ignorance of Church principles. The booksellers in Tractarian days advertised their wares as "Tracts . . . on the privileges of the Church and *against* Popery and Dissent."

The real question at issue is this: does the Church of which we are members mean *herself* when she professes her faith in *the Holy Catholic Church*? Has she preserved the continuity of the ages in her line of bishops? Is the old Church of England a modern institution, or has she—and therefore we—an organic life more venerable than the foundations of St. Martin's of Canterbury or the ruined arches of Iona? Is the Church what the Puritans sought to make her, or what she was through all time? Not even the General Convention of this Church would repudiate the Canon of 1603, which declares it to be far from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and preached; that it doth with reverence retain those ceremonies which do neither endanger the Church of God, nor offend the minds of sober men; and that she only departed from them in those particular points wherein they were fallen, both from themselves in their ancient integrity, and from the apostolical Churches, which were their first founders.[1] We side with no less a worthy than "the judicious Hooker"—so often and so fondly quoted: "To say that in *nothing* they may be followed which are of the Church of Rome, were violent and extreme. Some things they do in that they are men; in that they are wise and Christian men some things; some things in that they are men misled and blinded with error. As far as they follow reason and truth, we fear not to travel the self-same steps wherein they have gone and be their followers. When Rome keepeth that which is ancienter and better—others whom we much more affect leaving it for newer and changing it for worse—we had rather follow the perfections of them whom we like not than in defects resemble those whom we love."[2] The writer has been receiving converts *from* Rome all through his ministry. What little secession there has been from us is accounted for largely as the excessive force of recoil from early theological training of the Puritan and Calvinistic type. Thousands have been saved from submission to our recreant Roman sister, by the brave and noble men who have with rare chivalry and dauntless courage proclaimed this Church to be *no via media,* no nondescript thing, half fish, half fowl, "Catholic and Protestant";

* References: *The Oxford Movement and the Catholic Revival,* Rt. Rev. W. E. McLaren, D.D., D.C.L.; *The Oxford Movement,* Rev. J. A. V. Magee, M.A.; *The Catholic Revival,* Rev. Henry P. Denison; *The Late Rev. Dr. Pusey,* Rev. John Langtry, M.A.; *A Short History of the Oxford Movement,* Rev. S. L. Ollard, M.A.; *History of the Church of England,* Henry Offley Wakeman, M.A.; *The Issues Before the Church,* Rt. Rev. Frederick J. Kinsman, D.D., LL.D.

[1] Constitution and Canons Ecclesiastical, 1603, xxx.

[2] Hooker, Book V, Ch. xxxiii, p. 1.

but *truly Catholic,* in no party spirit, but with the strong partisanship of loyalty, and by living up to the Creeds, the Services, and the Sacraments, without fear of consequences.

As a great bishop wrote me a short while ago with regard to the proposed Pan-Protestant Panama Congress scandal: "The issue is *not* between Low and High, but between the whole Faith and half the Faith . . . a stand taken by men who believe the Holy Scriptures and the Incarnation and Sacramental character of Christianity, against those who are willing to compromise and minimize all these three fundamental truths."

A key to understand the past helplessness, and the perplexities that have come down to us even to-day, is to be found in that interstice which occurred during the period of the Commonwealth under Cromwell (1654-1660).

Episcopal authority was in abeyance from 1641; the churches were wrecked and pillaged by Puritan mobs. A committee was appointed by Parliament to destroy painted glass and carved stone work in London churches and streets as monuments of superstition. Episcopacy was abolished in 1643, and the Prayer Book in 1645.

For fifteen years (1646-1660), in the eyes of the law the religion of England was Presbyterian and the Church of England became, like the Roman Catholic Church, a religious body without legal rights and subject to legal penalties. And just here let us remember that while Archbishop Laud was put to death, in 1645, he never lost faith in the mission of the English Church and he was ever loyal to her doctrine and system. He died on Tower Hill; his work lived on. His principles survived his death.[1]

It is not generally known that when Cromwell came into power he expelled from their livings over eight thousand of the clergy of the Church of England, and filled their places with Presbyterian, Baptist, and Congregational ministers. Many of the expelled clergy starved to death. Many fled to the continent, and were lost sight of. Many, to save themselves from starvation, became ostlers and servants, and the few who were left undisturbed in their parishes were forbidden, under terrible penalties, to wear the Church's prescribed vestments, or use the Church's prayers. From 1655 to 1660 the services of the Church were performed by stealth. In 1657, on Christmas Day—a festival peculiarly obnoxious to the Puritans—a congregation which had assembled for the celebration of the Holy Eucharist in London was carried off bodily to prison by soldiers. When the restoration took place (1660), and the intruded ministers were required to conform to the prescribed order of worship of the Church of England, or resign their places, there were only about 1,700 out of the 8,000 who refused to conform. So terrible had the trial been, that of the 8,000 clergymen who had been expelled there were not a sufficient number left to supply the places vacated by the non-conforming ministers. The Church had to begin her work then with a clergy of whom at least three-fourths were aliens at heart to her doctrine and discipline. By 1662 Puritanism, which had its birth in the reign of Edward VI, was finally excluded from the Church. Is it not a marvel, which goes far to prove the divine character of the Church, that she did not perish outright in passing through this ordeal?

Yet it required no public act, when Charles II was crowned King of England in Westminster Abbey, by Juxon, Archbishop of Canterbury, to abolish the various ordinances by which the Church had been superseded and persecuted. In the eye of the law they were unconstitutional acts of a rebel government and had no legal validity. But it will take centuries before the evil of those days is undone.

[1] *Wakeman,* p. 373-375.

(*To be continued*)

BISHOP OF EDINBURGH ON AMERICAN CHURCH CONDITIONS

(*Continued from page* 885)

It was the witness of his life that led them to enter the church, as it was the witness of word from three members that converted 600 sailors on board the American battleship *Texas.*"

The Bishop observed that a question would arise as to what would be the attitude of the Church concerning this movement. "It has happened again and again in the history of the Church that movements which have arisen in answer to prayer have been entirely unexpected and widely misunderstood, such as the Wesleyan, and from want of sympathy, response, and guidance, have gone their own way."

He believed that a great opportunity lies before the Anglican Communion at this time, and hoped that she may be great enough to realize it. "I believe," he said, "that we shall not be able to seize it unless we realize afresh that the Church of Christ is not Anglican any more than she is Roman or Orthodox."

EASTER CREED

(Tune, "Conqueror")

Enter, soul, good Joseph's garden,
Take deep drafts of heaven's pure breath.
At the tomb th' angelic warden
Heralds truth of life from death.
Aching heart, his news shall cure thee.
All the flowers, the dewy sod,
Could they whisper would assure thee:
Christ was buried, forth came God.

Like a stream which, curbed by mortals,
Yet sweeps bars as wrecks away,
So Christ's buried life breaks portals
Out of Sheol into day.
And all souls in Him ingrafted
By baptismal mystery
Shall from death restored be wafted
With Him on Life's crystal sea.

If this Gospel meant but cooing
Of old myth behind hope's screen,
Or but springtime's gay hallooing
O'er mute graves and shamrocks' green:
Mourners we should still bow pining
Comfortless at fate's closed door;
Naught could hush frail nature's whining:
"Death means loss for evermore."

But a fact, well proved, most glorious,
Prompts the praise our soul resounds;
Face to face with Fact victorious
Reasons reasoning owns its bounds.
We confess the Resurrection,
Though but God could tell its How,
Hail with pious genuflection
Christ as present even now.

If of life and heavenly beauty
Christ's tomb holds the sparkling well,
Be thy faith, O Church, on duty
Both as host and sentinel;
Since the God-Man in His dying
Burst of death the flinty stone,
Call to this revivifying
Fount all souls that sigh and moan.

Though this frame of dust be broken
Into dust, its origin,
Yet, Lord, then, as kinship's token,
Find one precious pearl within:
'Tis that drop of saving sorrow
Which fell on us from the cross
And through which bright Easter morrow
Shot eternal glare and gloss.

Ewald Haun.

I AM

The shrieking shell hath well-nigh done its worst,
Hell's powers have burst their bonds,
And yet Hell, shuddering, fears;
For Death, red-clad in blood of nations, hears
Once more that Voice from which it fled
In long gone years,
Calmly clear above war's din and strife
The Voice—
"*I am the Resurrection and the Life.*"

S. L. M.

EASTER

Spring newly wakes to miracle of birth:
Disciples of despair, behold the tomb
Irradiate, and know that mortal gloom
Could not detain the Hero of the earth.

* * * * *

Hail, Christ Victorious! Faith acclaims Thee now—
And lays Life's laurel on Thy thorn-crowned brow.

Alice Crary Sutcliffe.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR
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HOUSE AND CITY PLANNING

ENGLISH housing reformers and town planners generally have reason to be grateful to the King and Queen for the interest they have taken in the question of housing, and particularly in the application of the Garden City idea. Their Majesties, according to the *Town Planning Review,* along with other members of the royal family have paid several visits to some of the Garden City schemes, particularly to the Garden Suburbs at Hampstead and at Ealing, and they have also been through the Pottery Village of Penkhull. Although not constructing a garden city, or even a garden village, the King has entered with zest into the work of reforming the estates of the Duchy of Cornwall in South London. The expiry of leases has recently enabled the carrying out of extensive re-building, and three years ago Professor Adshead of Liverpool University was called in to report and advise upon the whole project. It was a great undertaking, the site and the prevailing conditions presenting great difficulties, but Professor Adshead's recommendations have in the main been accepted, and the work is now sufficiently advanced to get some idea of the improvements that are being effected.

We must not ignore any single fact in our country or in our history. We must be interested in, even if we cannot love, every physical, visible fact by which we are surrounded. We cannot be at home unless we are satisfied with the place in which we live. Our patriotic interest, in short, must not be concentrated upon distant and remote buildings; or upon far-away battle fields that we perhaps know better by name than by sight; but we must begin with our own homes and houses, take in our own hills and valleys, include our own woods and rivulets. National sentiment may not begin with the home, but it must include it; and with the home it must include all that surrounds it and helps to make it.

PRISON REFORM MOVEMENT IN SOUTHERN VIRGINIA

The Social Service Commission of the diocese of Southern Virginia (Rev. R. B. Nelson, chairman) has decided to concentrate its energies on prison reform within the diocese and has addressed to the clergy and lay delegates in the diocese of Southern Virginia a letter in which it asks these questions:

"1. Do you know that in over fifty per cent. of the Virginia jails no religious service is held?
"2. How is this in *your* jail?
"3. Do you know that in some Virginia jails there is no segregation on account of race, guilt, degree of crime, sex, health, or age?
"4. How is this in *your* jail?
"5. There is no statute even looking to reform of the misdemeanants, though they furnish a large per cent. of the habitual criminals.
Are you doing anything to help this condition?
"6. Do you know that over one-half, that is, about 1,000, of the prisoners in the jails in Virginia are there from poverty? (Can't pay their fines.)
"7. Can there be any good reason for punishing a man by incarceration and turning him out a worse man than when he went in?
"8. Do prisoners in your jail get light, air and sunshine, or dirt, vermin, and disease?
Are they kept in idleness or made to work?
"9. What do you think of a city, or county, farm to relieve these conditions and as a saving to the community in health and valuable lives and in dollars and cents?
"10. Have you inspected your jail recently?
"11. Will you read an eight page pamphlet on Virginia jails by the Virginia State Board of Charities, if sent to you?
"12. Will you answer promptly, so we can get relief from present Legislature?"

CHICAGO DELEGATE COUNCIL TO REPORT ON MORAL PROGRESS

The Social Service Commission of the diocese of Chicago is making an interesting experiment which will be watched by social and civic workers generally with keen interest. Before the recent election it called a conference of the representatives of the religious interests in the city, including the Jews, to consider what if anything, the religiously inclined people of the city should do in connection with the then pending election and with the general situation. After a good deal of discussion, a resolution was passed directing that the chairman, William C. Graves, appoint a committee to endeavor to arrange with all religious organizations in Chicago for a permanent delegate council which shall investigate continuously and report quarterly, or more frequently if occasion demands, on public questions which may effect the moral progress of Chicago. From this it will be seen that no action was taken with regard to the election, and those who have studied the question longest feel that that was wise; as there is grave doubt as to the desirability of religious bodies making political recommendations. On the other hand there is no reason why the various religious organizations should not keep themselves carefully informed concerning public questions in order to protect those interests which come peculiarly within the scope of the interest and activities of such bodies.

"YELLOW CABS" IN CHICAGO

The "yellow cab" system has been introduced into Chicago. There are fifty of these taxicabs at the outset and the price schedule will be:

"For one passenger, 30 cents for the first one-third mile, 10 cents for each additional one-third mile.
"For every passenger above one, 10 cents for each one-third mile. For cabs by the hour $2.50.

The rates are said to be the lowest in vogue in any important American city and twenty-five per cent. less than the ordinance rates for taxicabs.

Fifty married men will pilot the new yellow fleet. No chauffeur has been hired who is not a married man. As an inducement for the display of the chauffeur's virtues, the Yellow Cab company will distribute twenty per cent. of its profits quarterly among the men.

"Our cab meters have been sealed by the city sealer," said John Herts, manager of the company. "Our chauffeurs are men who will aim to better themselves, not at the customer's expense, but by building business for the company through their courtesy and carefulness."

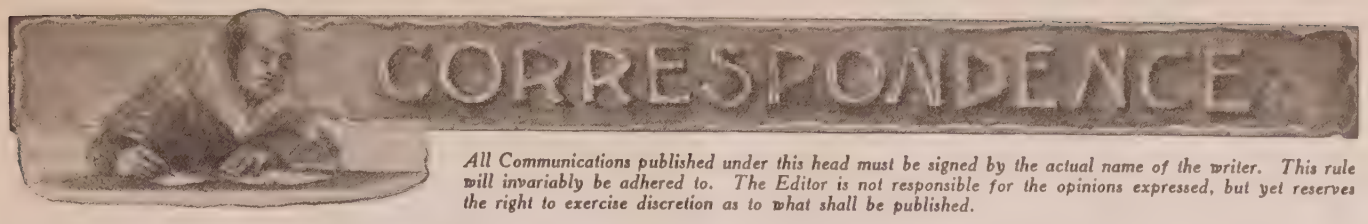
BASE BALL SUPERSEDES BULL BAITING

Here is a fine illustration of the value of substitution in social work: Ten years ago, says the Panama *Star and Herald* the small boys of the Canal Zone played at bull-fighting. Now they have lost their ambition to become slayers of bulls, and want to become great baseball players. The National game has followed the flag, conquering the brutal sport that preceded it.

Pensions to Widows with Children is the title of a comprehensive report on pending legislation which has been prepared for the Comptroller of New York by the bureau of municipal investigation and statistics. It represents a very interesting and effective piece of work. Another report prepared by the same bureau for the Comptroller deals with the cost to the city of New York of contributions for charitable purposes and the distribution and growth of such contributions for the ten years ending December 1, 1913.

THE DIRECTORS at the Port of Boston are issuing a series of pamphlets in an effort to increase the business of the commonwealth and at the same time reduce the high cost of living for the people of New England. The first bulletin issued dealt with "fish as a food or fish against meat."

City Housing—Past and Present and *City Housing Progress in 1914* are the titles of two effective pamphlets by John Ihlder, field secretary of the National Housing Association (105 East Twenty-second street, New York).



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

AGAINST PREPAREDNESS

To the Editor of The Living Church:

IF I understand the editor of The Living Church, he calls upon us as Christians to commit ourselves, as a national Christian community, to the principle and doctrine that we must resort to brute force to establish the right.

Notwithstanding the Christian belief that Christ is the Way, the Truth, and the Life, for national communities of individuals as well as for single individuals; notwithstanding the fact that the Church nowhere has received authority to substitute other than Christ as the Way, the Truth, and the Life; we are to do this: We are not to stand longer upon the brink of the abyss, we are to prepare for wholesale slaughter. We are to purpose and to prepare therefor. Is the commandment, "Thou shalt not kill," then, confined, for Christians, to the act? Or is it also anti-Christian to think and to prepare to kill, to countenance resort to violence, when there are now in this country methods, in daily use, of settling disputes not only between individuals, but between sovereign states, by means short of an appeal to physical force?

Why this subtle shifting of the teaching of Christ so that it is alleged to countenance the purpose and the preparation for violence—the actual exercise of violence?

What is the truth about God? Is there a God who cannot want reason to be dethroned and brute force set up to decide what is right? And another God who approves of the slaughter of men, provided it is wholesale?

What is the truth about Christ? Is it Christ-like to be stunned into apathy by the wholesale exercise of force? to close our eyes to it? to aid and abet it? to prepare for its exercise? to engender suspicion and fear and make war possible by such preparation? to engage actually in slaughter? Is it not more Christ-like to insist that before we engage in aggressive war the express consent of the people shall first be obtained by a referendum? And that this nation shall first try to arrange, by international boycott, that peace shall be forced upon any would-be aggressor against this or any other peace-loving nation? Shall this nation be armed to the teeth, surrendering its prestige as a great peace-loving democracy, thus setting back the Kingdom of God and His Christ? Shall we cherish a narrow patriotism to the government, above loyalty to the whole people? Shall we prefer a narrow nationalism to the larger loyalty to humanity?

"*Socrates:* Is it right to do evil, Crito, or not?

"*Crito:* Surely ti is not right, Socrates.

"*Socrates:* But surely it is right to do evil when one has been evilly treated?

"*Crito:* By no means.

"*Socrates:* Is it true that to do evil differs in no way from committing injustice?

"*Crito:* It is true." "

Is Christianity, then, to adopt a new and lower standard than that of the great Greek ethical teacher?

Mr. Editor, must we Christians accept the philosophy of force? Must we accept the false belief that the safety of this Republic can *only* be secured by unusual armed preparedness? Must we forget that Christ is the Truth?

If religion and morals do not appeal to the editor and readers of a Church paper, it is useless to call attention to Prime Minister Asquith's recent statement that England intends "to establish the principle that international problems must be handled by free negotiation on equal terms between free peoples." Lewis Stockton.

IRREDUCIBLE MINIMUM

To the Editor of The Living Church:

HAS the Christian religion reached the irreducible minimum? If it has not already attained this objective, appearances seem to indicate that it shortly will.

The tendency of to-day is to eliminate from the "faith which was once for all delivered" well nigh all that savors of the supernatural.

Various reports continually emanate from "conferences" and "leagues" whose chief glory seems to rest in the fact that they have succeeded in reducing the essence of the faith another degree.

It appears that those chiefly responsible for this "going down" process are obsessed with the vague hope that the unity of Christ's forces is to be accomplished when everything in the Christian religion which rightly demands one's faith and hope is removed. And even more, when the several "churches" of Christendom have been depleted of their peculiar tenets (our own included) there will be no further difficulty about the world welcoming the claims of Christ.

This hardly appears as an honest attempt to make the Christian religion realized in daily life as the chief need of man; to teach the world to depend upon God's grace, which alone can save and guide into all Truth. Such an honest aim would merit praise. On the contrary it appears as a deliberate attempt to empty the faith of all its power, by denying the *supernatural* in the life of the Kingdom.

Such men read into the infinite the natural limitations of the finite, with the inevitable result that the finite is presented as the essence of the faith. Just as logically might one unlearned in the principles of chemistry attempt to set forth the essence of that science in the terms of his own poor knowledge. Would there be any question as to the value of his conclusions?

The clergy of the Church have been called to lead in things definitely spiritual, and to teach the faith of our dear Lord so that the souls in that portion of the vineyard over which they watch may come to love and to live that faith. What a pity when they lose control of themselves so as to eviscerate the faith of well nigh its vitality. Apart from the gracious personality and the winning way some of these men possess, there is no vitality in the faith they offer.

Many of them talk a good deal about the spiritual kingdom, etc. They invariably enthuse over all philanthropic aims and give evidence of large aspirations in the way of "doing things." But with all this they are champions of a faith which, as they present it, has little to impart "which the world cannot give." They imagine that Christianity can win men's allegiance by entering into competition with their affairs and interests as any other entertaining or business venture might do.

Upon this basis the Christian religion is rapidly approaching the "irreducible minimum." It becomes no longer to man a *sine qua non*. Men will inevitably reach the conclusion that the Church has nothing to offer which is vital to their lives, and when she is so presented their conclusion is justified. When the clergy cease to teach the coming of that divine life in the sacraments of the Organism in which they are merely ambassadors, the Church has then ceased to be other than *unus ex omnibus* among the manifold interests of the busy day.

Phillips Brooks is recorded to have once said, "We need freedom, not the freedom to believe little, but the freedom to believe much." In the millennium of the "irreducible minimum" we shall have plenty of freedom, but there will be nothing left to believe.

Robert W. Trenbath.

THE GARDEN CITY DECLARATION

To the Editor of The Living Church:

IN general the larger questions for conference in them (*i.e.*, the communions participating in the World's Conference on Faith and Order) are related to these subjects:

* * * * * *

"V. Practical questions connected with the missionary and other administrative functions of the Church.

"*We are not prepared to discuss these problems until diligent search shall have been made in all directions for the ways and means of reconciliation.*" (Italics mine.)

The above quotation is from the Declaration of the Garden City Conference. The report of this conference in the Supplement to The Living Church of April 8, 1916, assures us that the Declaration was carefully considered by the conference, "ambiguities were clarified, difficulties explained, improvements suggested, cautions heeded." After full discussion it was referred to a committee, which again carefully considered it, corrected it, reported it back to the conference; which adopted it paragraph by paragraph without a dissenting vote.

It is impossible for us to believe that any statement could have found its way into that declaration which did not represent the mind of the conference individually and collectively, as the final result was adopted unanimously. Yet it is almost impossible to believe that the conference would deliberately put forth such a statement as the above when we consider who composed the conference—representatives of fifteen denominations, nearly all of whom are engaged in doing the very thing which they say they "are not prepared to do."

In spite of all the care exercised, an ambiguous statement may have slipped into the declaration, yet there is a wisdom in the words, perhaps beyond anything else contained therein. It is, however, too much to hope that the denominations represented, including the Protestant Episcopal Church, will act according to that declaration and cease efforts to discuss these problems in missionary and Sunday

school conventions "until diligent search shall have been made in all directions for the ways and means of reconciliation."

Faithfully yours in the Church,

Greenwood, S. C., April 12, 1916. C. H. JORDAN.

THE PERIOD OF THE CRUCIFIXION

To the Editor of The Living Church:

MR. E. E. DANA, in a letter printed in your issue for April 15th, is so positive that our Lord hung on His Cross for six hours, instead of three, that it may be worth while to ask what some of the more recent commentators have to say on the point.

The Synoptic Gospels all state explicitly that our Lord died at or about "the ninth hour," *i. e.*, 3 P. M. (St. Mark 15: 34; St. Matt. 27: 46; St. Luke 23: 44). The Fourth Gospel gives no note of the hour, but its data fit in well with the Synoptic evidence. Only two of the Gospels, however, speak of the hour when He was nailed to the Cross, and their statements conflict. St. Mark (15: 25): "It was the third hour, and they crucified Him"; St. John (19: 14): "It was about the sixth hour," referring to the imposition of sentence.

Such are the data. How are they to be explained?

"Bishop Westcott's contention that St. John followed the modern Western reckoning, so that his 'sixth hour' = 6 A. M., has been considerably shaken by recent research." (H. B. Swete, *The Gospel according to St. Mark*, 1905, p. 381.)

"Though the Roman legal day began at midnight, yet the hours of the day were counted only as beginning from sunrise. . . . Why should St. John in that one case count his hours from midnight? It is certain and admitted that elsewhere he counts them from sunrise. . . . It must be recognized that there is an absolute —and perhaps intentional and deliberate—difference between St. John and the Synoptists. . . . Most of the simple country people to whom the Synoptic tradition goes back are very unlikely to have paid any attention to an exact estimate of the passage of time. . . . St. John alone in the New Testament stands out as habitually careful and accurate in this respect" (W. M. Ramsay, in Hastings' *Dictionary of the Bible*, Ext. Vol. 1907, p. 477ffff.)

"If this [St. Mark's statment] was not a later addition, St. Matthew and St. Luke may have omitted it because they received more accurate information. St. John is probably correct in placing the close of the Roman trial about noon." (A. H. McNeile, *The Gospel according to St. Matthew*, 1915, p. 418.)

The authors quoted are representative English New Testament scholars of to-day. Their judgment is on the side of the plain implication of our "Three Hours' Service." ERLE H. MERRIMAN.

Hinsdale, Ill., April 15, 1916

To the Editor of The Living Church:

MAY I correct two misprints, caused no doubt by my handwriting, in a letter about the Three Hours, in THE LIVING CHURCH of April 15th? In the sentence "A serious thing that it should, and in so many people supposing that our Saviour suffered for us only half the time that He really did," "and" should read end. In "when the eighth hour was come," "eighth" should read "sixth."

Yours truly, E. E. DANA.

THE CHURCH LEAGUE

To the Editor of The Living Church:

WILL you allow me, through your columns, to make plain, to several correspondents and others interested, the true spirit and purpose of the Church League, of which I have the honor to be president?

It is not a party organization. It appeals to and already embraces men of all three historical parties in the Anglican Church. It does not emphasize only the Protestant elements in our standards, but the Catholic elements as well. Its purpose is to carry on an educational campaign for the exposition of the principles and doctrines of the Protestant Episcopal Church.

In confirmation of these statements it is sufficient to quote a paragraph from the Declaration as follows: "In no spirit of partisanship, but in simple loyalty to the Church of which we are members, we invite all persons who, like ourselves, would preserve inviolate the heritage of Catholic and Protestant truth, which is embodied in the standards of our Church, to associate themselves with us."

And also the following paragraph from the letter of the president: "We are not inaugurating a controversy—that has already been done by the active propaganda alluded to; we are in fact answering the challenge boldly thrown down by the Episcopal leaders quoted above. We are not uttering a partisan rallying cry, but asking men to listen to the voice of the Church. Nor are we launching a partisan movement; our League embraces High Churchmen, Low Churchmen, Broad Churchmen. Nor again are we seeking to narrow the comprehensiveness of our Church, but to open its doors to thousands who are repelled by the misrepresentation of her teaching, and to bring back other thousands who have been driven out of their spiritual home by the same misrepresentation."

To expound the doctrines of the Church and to defend them from perversion cannot rightly be called partisanship.

R. H. MCKIM.

THE SHORTENED CANTICLE

To the Editor of The Living Church:

HOW about this "abridged *Benedicite*" I see advertised, endorsed by bishop, priest, etc.?

Our most popular chant book offers a "shortened form, following ancient liturgical usage," of *Benedicite*.

Our rubrics say we may say or sing after the first morning lesson, *Te Deum laudamus* "or this canticle"; not "or extracts from this canticle." When by "ancient liturgical usage" it was customary to omit the second half of certain verses, it was also customary to sing it in Latin. Shall we restore *this* "ancient liturgical usage" also? There has never been authority, in any Prayer Book in English, for abridging the hymn. Rubrical permission to do so was proposed by the Committee on Revision, but voted down by the General Convention, in 1889.

"Too long," say choristers. I venture the assertion (which I have verified in one parish) that most choirs never sing a *Te Deum* that does not occupy more time than *Benedicite* in full.

I sincerely hope the Commission on Revision and Enrichment *will* report an alternative Canticle for Lent (*e.g.*, *Urbs Fortitudinis* as in *A Prayer Book Revised*, or *Quemadmodum*), not because *Benedicite omnia opera Domini* is too long, but because it is too festal in character. But, in the meanwhile, do let us obey our rubrics and sing the canticle as it is in the Prayer Book. JAMES R. SHARP.

Nashville, Tenn., April 1, 1916.

"SINCE WESLEY LEFT THE CHURCH"?

To the Editor of The Living Church:

WHEN did John Wesley leave the Church of England?

Quoting from page 838, *Supplement* of THE LIVING CHURCH of even date, "Bishop Hamilton showed himself profoundly moved. This was, he said, an ecumenical hour such as had not been since Wesley had left the Church of England."

The writer was raised a Methodist and while taught that Wesley founded the Methodist Church (which he did not, if an appeal to history is not treason), was given no instruction as to the date of his leaving the Church of England, except that he did so when he founded the Methodist Church.

During years of study of the doctrines and histories of all religious bodies, and especially of the Christian bodies, I found or learned of nothing to support the Methodist claim except Methodist legend.

I admit that the Wesleys founded the Wesleyan or Methodist Society in the Church of England and that the society deserted the Church, but if John Wesley left the Church of England or formed "a Church" I would like to know when and how, and any information you can give me will indeed be appreciated. Yours truly,

East Liverpool, Ohio, April 8, 1916. JOHN H. SIMMS.

COLLEGE PREPARATION FOR MISSIONARIES

To the Editor of The Living Church:

THE Rev. Dr. Worcester in his article on "A better Way for Missions" has given expression to an idea which for a long time has been in our minds here at St. Stephen's College. Some years ago we proposed to the Board of Missions that if salaries and support for professors could be provided for, we would give instruction here in Chinese and Japanese (and other languages as far as possible), so that the young missionaries could go out to their various fields with *some* idea at any rate of the language of the people to whom they would have to minister. I believe a committee of the board was appointed to consider the proposition, but that was the end of it. We now have large classes in Italian as well as in French and German, and expect to add Spanish to the curriculum before long. This is only one of the many neglected opportunities which lie ready to the Church's hand for her use and development here in this the Church's own college. Yours faithfully,

WILLIAM CUNNINGHAM RODGERS.

St. Stephen's College, Annandale-on-Hudson, April 14, 1916.

CHURCH PENSION FUND

To the Editor of The Living Church:

YOUR ringing call to the Church to complete the $5,000,000 preliminary pension fund finds many echoes. Men formerly indifferent for some time to religious duties in Church worship ask many clergymen doubtless, as they do me, as to this great unifying plan so ably led and cordially followed.

(Rev.) FRANCIS A. FOXCROFT.

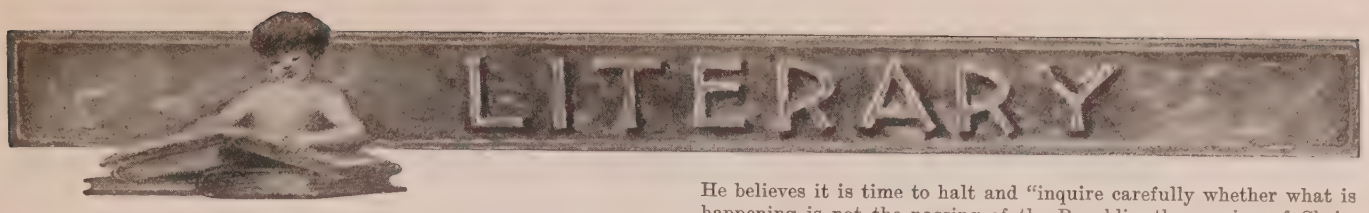
Boston, Mass., April 12, 1916.

PRAYER FOR CONGRESS

To the Editor of The Living Church:

LEST we forget," may I venture to suggest that the "Prayer for Congress" in our Prayer Book be constantly used just now, not only by the clergy in public services, but by the laity also, in their private devotions? If ever it was needed, surely it is now.

Douglas, Wyo., April 7, 1916. E. DRAY.



SOCIAL AND POLITICAL PROBLEMS

Essays in Social Justice. By Thomas Nixon Carver. Cambridge, Mass.: Harvard University Press. $2.

Prof. Carver writes with such ease and immediate interest that one is apt to miss his inner meaning. At times a reader needs a sharp prick or a "natural hazard"—to borrow a golfing term—to challenge his attention. On the other hand, it is a distinct achievement to discuss the bigger economic problems of the day in the style and manner of a successful novel. Here is the way Dr. Carver concludes his stimulating chapter on "The Principle of Self Interest":

"Benevolence, according to the foregoing argument, might conceivably be overabundant, and become such a waster of human energy as to endanger the very life of society, in which case the survival of that society would require that a negative valuation be placed upon benevolence or a positive valuation upon self-centered appreciation. A new vogue would be given to such expressions as 'Charity begins at home,' 'He is good to everybody but his own family.' The oriental saint who gave his body to feed the tiger, instead of being called a saint, would then begin to be called a sinner."

Justice is defined by Dr. Carver in this way:

"The chief purpose of the nation is essentially that of every living being, namely, to keep on living. . . . If its existence is threatened, either directly or remotely, it can be counted on to exercise all its power, and to scruple at nothing in its own defense. . . . The individual . . . would, if he were wise, keep himself in the best possible condition. So must the nation. . . . The first duty of the state is to be strong in order that it may live. . . . Justice may be defined as such an adjustment of the conflicting interests of the citizens of a nation as will interfere least with, and contribute most to, the strength of the nation. . . . The purpose of this work, is . . . therefore, . . . to find out what political and social acts will facilitate our adjustment to the material universe in which we find ourselves, and make our society a strong rather than a weak society. . . . Self-preservation has become the first law of nature for the state rather than for the individual. Justice is an essential part of the programme of self-preservation. But we must not delude ourselves into thinking that the state which does that which creates the sensation of approval within us will, in some inscrutable way, be preserved. Rather must we labor to discover what will preserve the state and then train our consciences to approve that."

In the chapter on "Constructive Democracy" we are told that a really vigorous Church, whose preachers were burdened with a sense of responsibility to their country, and endowed with the powers of leadership, could become, next to the government itself, the most powerful agency for the creation of the right type of national prosperity. "It would have to preach hard and honest work at one's regular job, rather than a vague kind of 'social service.' It would have to rise to the conception of religion as a means of stimulating the productive virtues rather than of providing passive spiritual enjoyment to its communicants. In short, it would have to preach the gospel of the productive life, and itself become a fellowship of the productive life if it would accomplish these results."

Dr. Carver illustrates this thought by remarking: "Suppose that every time a doctor got religion he began to give himself to the study of medical science with a new zeal and to the practice of the healing art with a new devotion." This sort of religion would mean a reduced death rate; and he makes the same supposition with regard to the farmer, the business man, and the mechanic, to show that mankind would be benefited. To quote again:

"*A thing may be said to be wasted when it is prevented from going to waste.* If a man's life is going to waste, he is lost. If it can be prevented from going to waste and put to some use, he is saved. The old Hebrew word for sin meant an arrow that missed its mark. It is wasted—ineffective—thrown away—lost."

There is much more in sin than is here stated, but it will be seen from this and the other quotations, how stimulating a volume has been given us by one who has thought long and searchingly on our modern economic problems, and who approaches them from the point of morality as well as science. It would be interesting to have the same question discussed in the same way by a firm believer in the Catholic faith.

C. R. W.

The Reconciliation of Government with Liberty. By John W. Burgess, Ph.D., LL.D. New York: Charles Scribner's Sons. $2.50 net.

Professor Burgess' latest contribution to political science does not take a very cheerful view of the present and future of governmental development, because he believes that the tendency is toward increasing the sphere of government and diminishing that of liberty. He believes it is time to halt and "inquire carefully whether what is happening is not the passing of the Republic, the passing of Christian religion, and the return of Caesarism; the rule of the one by popular acclaim, the apotheosis of government, and the universal decline of the consciousness of, and the desire for, true liberty."

Although entertaining this feeling, Dr. Burgess has no patience with those modern instruments of the referendum, initiative, and recall, designed by the upholders of democracy to curtail the very dangers which he sees and over-emphasizes. He does not believe that the referendum is radical, but that it is "conservative in a very bad sense," because it prevents the legislature from doing what it ought to have done, and because "it always lessens the sense of responsibility on the part of the legislature; it always has a deteriorating influence on the government." There is "nothing sound" in the initiative which may not now be better attained by the existing right of petition; and the recall is the "old question of will against reason in the philosophy of legislation. When applied to officials, all there is of value to it may be found in the existing process of impeachment." These three newly forged instruments may not become permanent parts of our governmental machinery, but they cannot be summarily dismissed, or overthrown by generalization. They deserve and demand a much more careful and searching study than our author has given them.

Another recent movement which falls under the ban of Professor Burgess' displeasure is the sixteenth amendment, since the adoption of which "we have no real constitutional government upon that most important of all subjects, the relation of the government to the Individual's (note the capital I) right to property."

Europe's outlook is painted in no brighter colors. Liberty is sacrificed to government in all the European countries. The chief reason why the legislatures have not to this time realized their absolute powers in them is, in his opinion, "the restraining influence in the Teutonic states, of a rational philosophy of the state and of government, and in the Latin and Slavic states of the Roman and Oriental Christian Churches."

That the modern Prussian theory of the state has been a bulwark of, or tendency toward, liberty in Teutonic countries, and that the Roman Church has held the same position in countries like France and Italy, is certainly interesting news, and important if true. But are such statements well founded?

C. R. W.

Fifty Years of American Idealism. By Gustav Pollak. Boston: Houghton, Mifflin & Company. $2.50 net.

The Nation has bulked large as an influence in American life and letters, and Mr. Pollak has done well to commemorate its fifty years of existence in a substantial volume of reminiscences and of illustrative editorials taken from its pages. These latter are most illuminating. Arranged chronologically, they show step by step *The Nation's* views on the more important issues of each decade. That they are written with distinction, goes without saying; *The Nation's* style has from the beginning had the bouquet and piquancy of a rare vintage. Its point of view has been critical—at times one has felt that it was almost captious—but back of it all has been a very real devotion to the public weal as the editor saw and felt it. He has been true to his convictions, and that is much, yes a great thing in these days of dependent journalism.

A third of this absorbingly interesting volume is devoted to "Representative Essays" taken from the pages of *The Nation.* They illustrate the breadth of interest and depth of insight which have kept *The Nation* at the fore of American journalism.

In reading this volume, which might very properly be sub-titled "A History of Our Own Times," one is reminded of *The New Republic,* which has lately come into the same field of interpretative criticism. The older paper represents the classical traditions; the new competitor, the ultra-modern tendencies. There's the pungency of mellowed scholarship about *The Nation* and the flippancy of brilliant youth about *The New Republic.* There's room for both on the same study table; but it would be an instructive contribution to journalistic psychology to know which is the more carefully read. To be sure, the country is big enough to afford a sufficient clientele for both, but my own observation is that in many cases both papers are to be found on the same table, and cultivated men, who cannot subscribe for both, are apt to take one at home and read the other at the club or library.

In mulling over this Pollak volume, I have indulged the hope that some one, some day, will do for The Living Church what has here been done for *The Nation;* for to my mind the former has made as large a contribution to strong, helpful journalism, although along necessarily more restricted lines, as the latter.

Clinton Rogers Woodruff.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

THE thoughtful Churchwoman must come to the close of this Lent feeling that world events combining with the freshened zeal of the Church have made of it a memorable season. Innumerable unaccomplished things, resolved upon so positively at the beginning, bring a sense of individual shortcoming, which perhaps may be characterized as a mark of the earnest Christian; but if there is this sense of failure it cannot be laid at the Church's door. This Lent all over the land the Church has appealed to her children more ardently, more eloquently, more variedly than ever before. Preaching missions, daily services, quiet days, more frequent Communions, classes for studying many things relating to the technical and spiritual life of the Church, devotional meetings of women, have all acted to create a Lenten atmosphere which has been at once exalted and impressive.

And then the war with its accumulating horror, the needs of the wounded and dying, the hopelessness of the bereft, our own national concerns—all these distressful things have emphasized the intolerableness of a life without God as Father and Friend. This sum of awfulness has seemingly drawn the world, and particularly the Church, nearer to God. This has been a well-spent Lent. It has been a Lent which no one seems to have desired to hurry through nor to rejoice at its ending. It has been good for us to get away from the noise and glare of life and fill our thoughts with the sorrows of our fellow-men and in so doing find cause for greater content, greater gratitude. This Lent has taught many truths of the Church, has aroused many indifferent ones, has placed the Church in a revived condition in the world's eye. Even the newspapers, a part of whose stock it has been to joke about Lent, have refrained; and our fellow Christians of other communions have used the word "Lent" and the idea of Lent in a way that promises much for the future. A bishop of the Church said recently that Lent is too long for "prolonged endeavor in a strenuous change," and it is; but if the whole Christian world could unite in keeping even a part of it, even though it were no more than Holy Week, the gain would be great as an object lesson to a careless world.

ON A SUNDAY IN LENT we watched a score of newly confirmed persons coming down from the chancel singing that old hymn of Philip Doddridge:

"O happy day, that stays my choice
On Thee, My Saviour and my God;
Well may this glowing heart rejoice
And tell its raptures all abroad."

Such a sight is always both serious and joyful, always touching. The personnel is so varied; the little maiden of twelve or even younger, white clad and with a touch of achieved solemnity upon her face, walks beside the aged woman, the stalwart man. Husbands and wives, fathers and sons, black-robed, saddened ones, all pass seriously to receive that laying on of hands which is to endue them with a new life. Yearly as this sight occurs, it never fails to fill the onlooker with a fresh thrill of consecration. Year after year—and what becomes of them? What becomes of those glowing hearts which would tell their rapture all abroad? How soon that rapture dies in many cases; those hearts that glow on confirmation day, how cold they seemingly become!

Do we Churchwomen do our duty by these tyros in the Church's ways? Do rectors do their duty by them? Do bishops do their duty by them?

Is it enough to have the heart burning to *do* God's work and then be left uninstructed, unencouraged just *how* to do it? It is plainly the imperative duty of all of us to help and direct the newly confirmed into the recognized channels of Church work. Each newly-confirmed woman should at once be brought into the Auxiliary; every man and youth should be guided into some society where he may expend his new-found strength, every child into the Junior Auxiliary. Then would they learn at once —and not wait until the knocks of the world have taught them the lesson—that confirmation means responsibility and that such responsibility alone creates happiness. There is *economic* waste in the way we let alone our newly-confirmed.

THE DIOCESAN BOARD of the Auxiliary of Michigan makes of its monthly meeting a more important affair than many boards have the habit of doing. The usual board meeting is given to business alone and in many cases it is perhaps impossible to do otherwise. But it may be seen how valuable meetings may be, which, beside the necessary transaction of business, have some special features such as are noted in the programme of Michigan. Having the churchly city of Detroit as its center, the board meets at the various churches of the city alternately instead of having a single meeting-place. These meeting days for the current auxiliary year have been marked by such considerations as The Origin and Progress of the Woman's Auxiliary, Echoes from the Provincial Synod of the Mid-West, Two Ends of the Missionary Box (an excellent title for a paper), Our Missionary Work Around the World, The United Offering and Women Supported by It, Junior Work in All Departments. Beside these the programme provides for three corporate Communions and a quiet morning conducted by the Bishop of Indianapolis.

The Michigan branch of the C. P. C., Miss Delia Warriner, correspondent, has collected a traveling library which is dedicated to the memory of Mrs. Thomas C. Pitkin, the first president of the Michigan branch. The collection of books is varied and will appeal to all tastes. There is also a diocesan missionary library which is kept in St. John's parish house, Detroit, in which is a bound file of the *Spirit of Missions* dating almost to the beginning. Miss Warriner is also in charge of this library, which is in memory of Mrs. Elizabeth Locke Stevens, the first educational secretary.

MRS. HOPKINS, chairman of the committee on the Milwaukee Plan, has sent out a circular of reminder throughout the Province of the Mid-West where this particular Plan prevails. This originated with Mrs. F. M. Clarkson of Milwaukee, several years since, and provides that each parish branch of the Woman's Auxiliary should give one dollar yearly for a fund to be given to some mission within the Province. Mrs. Hopkins says that there are nearly five hundred branches of the Auxiliary within the Province and "since the formal organization of the Auxiliary of the Province of the Mid-West in Chicago, last October, this seems the first united work we can do to show our new group-consciousness." Mrs. Hopkins says that this yearly Fund has already been appropriated to the dioceses of Marquette, Springfield (twice), THE LIVING CHURCH Fund for flood sufferers (probably Southern Ohio), and Michigan City. As the coming meeting of the Synod—with the attendant Auxiliary meeting—will be held in Fond du Lac in June, the chairman hopes that all local Auxiliaries will consider this matter in a two-fold way, first deciding to support the Plan by the yearly dollar and also by suggesting where in the Province the Fund may be used to advantage this year. Eight bishops and eight dioceses have had as yet no part in this gift, but the Plan is still young. Mrs. F. M. Clarkson, 1265 Prospect avenue, Milwaukee, is treasurer of this Fund.

THE AUXILIARY of the diocese of Bethlehem has sent out a little catechism of twenty questions which the secretaries are asked to paste in their books for frequent reference. This very good idea may well be generally copied. The questions are the salient ones the answers to which every Auxiliary woman is supposed to know, and some do not. Question number three is, "Should any charitable work not carried on by the Board of Missions be undertaken by the Woman's Auxiliary?" I an-

swer, "No. As a society the Woman's Auxiliary can only assist in work assumed or approved by the Board." Here is one point well brought: "What are the *dues of* the Bethlehem branch of the Woman's Auxiliary?" *"There are no dues.* Individual members give voluntarily to the United Offering and to the Bethlehem current expense fund which includes 'special' pledges assumed by them annually."

The fourteenth annual conference of the Connecticut Valley District of the Western Massachusetts Branch of the Woman's Auxiliary to the Board of Missions was held in St. James' Church, Greenfield, Saturday, March 25th.

"The conference began at 10:30 A. M., with the celebration of the Holy Communion by the rector, the Rev. John B. Whiteman.

"The morning session was devoted to reports from the Branches represented, a junior missionary demonstration by Section II and III of St. James' Branch, and a general discussion of questions regarding work and methods of work in the Auxiliaries.

"The reports from the Branches of the Woman's Auxiliary indicated that many of them were trying to solve the question 'How to bring the Auxiliary into closer touch with other parish organizations,' the general opinion being that, could this be done successfully, it would mean better and more sympathetic work and greatly increased results.

"The custom of having this conference a joint session with the juniors, and holding them responsible for a part of the programme, is proving its worth. It makes them feel they are a part of the Woman's Auxiliary and must really do something for the meeting, and in doing this two very essential objects are gained: more missionary knowledge, and more interest in the junior organization.

"At the afternoon session the Rev. George C. Bartter gave an interesting talk on The Igorots of the Mountain Provinces in the Philippines. He dwelt on the country, its climate, productions, resources; the people, their mode of living, dress, amusements, customs; and then gave the contrast by showing conditions after Christian influences and teaching had made a radical change. He held the attention of the audience from the beginning, and in closing expressed the opinion that the Philippines should not be given self-government until the old regime, not in sympathy with new ideas, had ceased to exist and the new order, composed of the young men now in Christian schools, had taken its place in the politics of the islands.

"The social part of this day was very happily arranged, the juniors seemingly enjoying the importance and responsibility of mingling with the Auxiliary in the capacity of co-workers. They were placed at separate tables at luncheon and were served by the juniors belonging to the entertaining branch. Taken all in all it was a helpful and a delightful day."

It was a great pleasure recently to announce on this page the popularity and the prosperity of the Church League of the Baptized. But when the statement appeared that the League had contributed over $7,000 to the Clergy Relief Fund it was more of a boom than was intended. It would take a good many more of these humble dimes, which the League so values, than it now has, to make this goodly sum. We meant it to be $1,800, which was turned over to the Relief Fund and for which the League is most grateful, while always—in a perfectly legitimate Oliver Twist frame of mind—wishing for "more."

If in the past Triennial meetings women carrying the United Offering have been unable to get seats—as has been said—the future has been taken care of by a resolution passed at the meeting of 1913 providing that "in 1916, at the service for the presentation of the United Offering, seats be reserved for the custodians of that Offering as well as for the delegates," of which latter each diocese may have five.

A friend sends this beautiful verse:

"THE POWER OF INTERCESSION

"The weary ones had rest, the sick had joy that day,
And wondered how;
The ploughman singing at his work, had prayed
'God help them now.'

"Alone in foreign lands, they wondered how
Their feeble word had power;
At home, the Christians, two or three, had met
To pray an hour.

"So we are always wondering, wondering long,
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee."

"MARY"—"RABBONI"

At dawn of day—most blessed of days—
Lost in bewilderment and fears,
She stood amid the Garden ways,
With broken heart and blind with tears.

She did not see the new-born flowers
That even now embraced His feet,
Nor hear His birds from perfumed bowers
Pour rapturous song, their Lord to greet.

In yearning anguish stood she there,
Bereft of Him whose wondrous word
Had cleansed her soul and made it fair,
Meet for the service of her Lord.

Ah! even in death to see again
That Face benign, they crowned with thorn,
To wash once more with tears like rain
Those sacred feet the nails had torn!

Then One drew nigh, at break of day,
And spake, but she, forlorn, afraid,
Cried: "They have taken Him away—
I know not where my Lord is laid!"

Then did He call His own by name;
"Mary!" The woman knew that Voice,
Knew the blessed sound to be the same
That ever made her soul rejoice!

Her Lord—her God—not grasped before
The Truth so awful and so sweet;
Her Christ alive for evermore—
She falls adoring at His feet.
"*Rabboni!*"

Easter, 1916. Mrs. J. D. H. Browne.

THE LODGE AND THE CHURCH

The following remarkably fine article is taken from *The Loyal Workman,* the official organ of the Ancient Order of the United Workmen:

"In the February issue of the *Masonic Bulletin,* Brother Heilhecker, who, by the way, is publisher of the *Loyal Workman,* writes very interestingly on the subject of Free Masonry and the Church. What he says with reference to the Masonic Lodge in its relationship to the Church is of equal importance and applies equally to any other fraternities and we will just take the liberty of quoting the following from Brother Heilhecker's pen:

" 'How can it be possible for English or American Churchmen, viewing the history of the evolution of their own race, to acquiesce to-day, when both of them are free from the rule of foreigners, in a manner of worship that is foreign to all their racial traits? To-day the Masons have the ritual—and the men. And the Church has the reality for which the ritual stands—and in the great majority of our churches the Eucharist is celebrated before empty pews.

" 'Does it not seem incredible that educated Churchmen not only acquiesce in the condition, but glory in it?

" 'And is it not the height of absurd inconsistence that Masons themselves are often among the most intolerant anti-ritualists in a parish?

" 'Some day we shall see that as the American Revolution was a revolt, not against the English race but against the English king, so, had it been consistent and carried to its logical conclusions, it should have gone back of the Hanoverian era for its ideals in religion as it did for its ideals of government.

" 'God created the Church; man created the lodge.

" 'God gave sacraments as means of grace, in the interest of holy living, and these sacraments are reposed in the keeping of the Church; man framed rules of life, which are expounded in the lodge, but in which he is unable to give means whereby those rules are made effective.

" 'God calls all men, and women and children with them, into a brotherhood and a fellowship that exists because of a common Fatherhood; the lodge creates a limited fraternity, extending to its own members alone, and built on no common relationship between man and man.

" 'God has made regeneration possible for His children by creation to become His children in a still higher sense; the lodge cannot provide means whereby a man may be born again after he is old.' "

It is impossible to doubt that our Lord means us to find both peace and joy in looking forward to His reappearing. Sinners as we are, with memories of so many transgressions clinging to us, we yet are invited to find our springs of comfort here. And therefore if we are, however insufficiently, yet truly loving Christ, and in the midst of all our shortcomings, faults, and failures are yet having our loins girded, and our lights burning, we may, nay, we ought, to rejoice in this blessed prospect: "Where I am, there ye may be also."—*Rev. T. V. Fosbery.*

EASTER JOYS

CRUEL critics may insist that the name "Easter" is of pagan origin; but, be that as it may, the "Joy" which comes with the Day of Resurrection is purely Christian.

The Harvest Home and Thanksgiving Day festivals may be enjoyed and honored by all who have faith in a Supreme Being, or Creator, but Christmas and Easter point directly back to the World's Redeemer, the God-man—Christ Jesus.

Easter is the Queen of all Church feasts. It commemorates the greatest of all victories—the triumph of life over death.

"If," writes St. Paul, "Christ be not risen, then is our preaching vain, and your faith also is vain."

A bird-cage is only a mass of gilded wire, silent and useless so long as empty.

By and by, when the feathered songster lives within it, and the thrilling, rippling music issues from its little throat, the purpose of the cage becomes apparent.

So men must be mere animals in our sight, do we not discern the Holy Spirit dwelling within each human breast.

Man is finite, but there is an Infinite in him which longs for immortality, for God and Heaven.

Our hearts refuse to give up their dead forever. Broken-hearted, faint and lonely, yet, at the Grave's edge, the memory of the Good who have loved us gives us courage out of our sorrow and tears to defy Death to divide us forever. Our minds will not believe that when this life is over there is nothing beyond.

The Spark of Divinity which is in each of us whispers that somehow, somewhere, sometime, we shall be ourselves again and be reunited with our loved ones.

The Easter bells tell their full story only to those who know the way to the Cemetery, and who often kneel by the green mound and place garlands on the pure white marble.

"He lives!" "They live!" sing the chimes from many steeples.

The "He" means always Jesus. The "They" means the faces you and I mourn so deeply to-day.

Take comfort. What our hearts tell us of future reunion in Christ is more than confirmed by Holy Church and Holy Writ.

The rest of Paradise, the felicity of Heaven, will more than compensate for all pain of the present.

Parent and child, husband and wife, brother and sister, friend and friend, will clasp hands once more, never to be torn asunder.

The Church in her hymn teaches:

"When we at death must part,
Not like the World's, our pain,
But one in Christ, and one in heart
We part to meet again."

The Old Testament, speaking by the Patriarch Job, sings: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another."

The New Testament, speaking with authority by the mouth of our blessed Lord, says: "I am the resurrection and the life, saith the Lord; he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die."

JAMES HENRY DARLINGTON, in *Easter Joys.*

Church Kalendar

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April 2—Sunday.
" 2—Fourth Sunday in Lent.
" 9—Fifth Passion Sunday in Lent.
" 16—Sixth Palm Sunday in Lent.
" 21—Good Friday.
" 23—Easter Eve.
" 24—Monday in Easter Week.
" 25—Tuesday in Easter Week. St. Mark.
" 30—First Low Sunday after Easter.

KALENDAR OF COMING EVENTS

May 2—Arizona, Dist. Conv., Phoenix.
" 2—New Mexico, Dist. Conv., St. Clement's Church, El Paso.
" 2-5—World Congress, Norfolk, Va.
" 3—Washington, Dist. Conv., Emmanuel Church, Anacostia, D. C.
" 7—Nevada, Dist. Conv., Elko.
" 7-14—National Conference of Church Work, Washington, D. C.
" 9-17—New England Assembly B. S. A., Lasell Seminary, Auburndale, Mass.
" 7—Eastern Oklahoma, Dist. Conv., All Saints' Church, Muskogee.
" 8—Dallas, Dist. Conv., St. Matthew's Church, Dallas.
" 9—Harrisburg, Dist. Conv., Trinity Church, Williamsport, Pa.
" 9—New Jersey, Dist. Conv., Christ Church, Bordentown, Trenton.
" 9—Pennsylvania, Dist. Conv., St. Luke and the Epiphany, Philadelphia.
" 9—Rio Grande, Dist. Conv., St. John the Baptist's Church, San Juan.
" 9—Salina, Dist. Conv., Christ Church Cathedral, Salina.
" 10—Alabama, Dist. Conv., Trinity Church, Mobile.
" 10—Arkansas, Dist. Conv., St. John's Church, Helena.
" 10—California, Dist. Conv., St. John Baptist Church, Millbrae.
" 10—Georgia, Dist. Conv., St. Mary's Church, Brunswick.
" 10—Louisiana, Dist. Conv., Christ Church Cathedral, New Orleans.
" 10—Massachusetts, Dist. Conv., Boston.
" 10—Springfield, Dist. Synod, St. Paul's Church, Springfield, Ill.
" 10—Tennessee, Dist. Conv., St. Paul's Church, Chattanooga.
" 10—Texas, Dist. Conv., Christ Church, Houston.
" 14—North Texas, Dist. Conv., Emmanuel Church, San Angelo.
" 16—Bethlehem, Dist. Conv., Trinity Church, Easton, Pa.
" 16—Long Island, Dist. Conv., Cathedral, Garden City, L. I.
" 16—Mississippi, Dist. Conv., All Saints' Church, Meridian.
" 16—Newark, Dist. Conv., Trinity Church, Newark.
" 16—North Carolina, Dist. Conv., Church of Holy Innocents, Hertford.
" 16—Olympia, Dist. Conv., Christ Church, Seattle, Wash.
" 16—Rhode Island, Dist. Conv., Church of the Messiah, Providence.
" 16—Sioux City, Dist. Conv., Trinity Church, Council Bluffs.
" 16—Western New York, Dist. Conv.
" 17—Eastern Oregon, Dist. Conv., St. Stephen's Church, Baker.
" 17—Florida, Dist. Conv., St. John's Church, Jacksonville.
" 17—Los Angeles, Dist. Conv., St. Paul's Pro-Cathedral, Los Angeles, Cal.
" 17—Maine, Dist. Conv., St. James' Cathedral, Portland.
" 17—Michigan, Dist. Conv., Grace Church, Port Huron.
" 17—Nebraska, Dist. Conv., Trinity Church, Omaha.
" 17—Pittsburgh, Dist. Conv., St. Andrew's Church, Pittsburgh.
" 17—Salina, Dist. Conv., Christ Church, Concordia.
" 17—Virginia, Dist. Conv., St. James' Church, Richmond.
" 17—Western Mass., Dist. Conv., Christ Church, Springfield.

MISSIONARIES AVAILABLE FOR APPOINTMENT

CHINA

ANKING

Miss S. E. Hopwood.

CUBA

Rt. Rev. H. R. Hulse, D.D. (During May).

EASTER DAY

St. John 20:1—"And seeth the stone taken away from the sepulchre."

Like Sisyphus the weary world, astrain,
Strove to roll back what still again return'd
To crush the heart all bleeding. Still Love yearn'd
With Orpheus and Savitri to attain.
The stone mov'd not, except in dreams. Poor Love,
Prison'd, lay faint, and Labor with her sigh'd
For freedom, while close by lay Life, denied
Her heavenward way and goal, a stricken dove.

Oh, strength divine! such rock to roll away!
Oh, holy light! such darkness to dispel!
Oh, Life! oh, Love! oh, Labor, now display
Your destiny immortal. All is well.
To God from deepest hell the road runs clear!
Arise, look up, march on and banish fear.

HERBERT H. GOWEN.

THE PHILIPPINES

Rev. George C. Bartter.

[Unless otherwise indicated, appointments to be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

THE Rev. HOWARD W. CRYDENWISE has been placed in charge of St. John's parish, Massena, N. Y., and assumes his duties on May 14th.

THE Rev. W. H. DECKER, missionary from the Isle of Pines, is spending the vacation of his sabbatical year in Viroqua, Wis.

THE Rev. E. IRVINE GEORGES, priest in charge of St. John's Church, Orlando, Fla., has been transferred by Bishop Mann to St. James' Church, Tampa. He entered upon his new duties on the Fifth Sunday in Lent and may be addressed at 1211 Kay street, Tampa.

THE Rev. GEORGE HIRST of St. James' Church, Lewistown, Mont., has been obliged to leave his work temporarily to take to California his wife, who is suffering with a serious nervous breakdown.

THE Rev. ARCHIBALD M. JUDD has accepted a call to the rectorship of All Saints' Church, Williamsport, Pa.

THE Rev. ALEXANDER KILLEFFER, rector of St. Paul's Church, Franklin, Tenn., is rapidly recovering from a recent operation at St. Thomas' Hospital, Nashville. He hopes to hold his first service at Easter. In the meantime visiting clergy are keeping the church open on Sunday.

THE Rev. JOHN FORBES MITCHELL of St. Paul's Church, Chicago, has been appointed chaplain of the Second Illinois Cavalry with the rank of captain. Mr. Mitchell saw service in the late Boer War in South Africa, and during his recent visit to France in the war zone ministered to sick and dying behind the firing line.

THE Rev. ROZELLE J. PHILLIPS, rector of All Saints' parish, Syracuse, N. Y., for several months past a patient at the Hospital of the Good Shepherd, is rapidly recovering his health at Atlantic City, N. J., and expects soon to resume his regular duties.

THE Rev. W. T. REYNOLDS has resigned charge of Trinity Church, Steelton, Pa.

THE address of the Rev. D. A. SANFORD will be changed about May 10th from Clovis, N. Mex., to Farmington, N. Mex.

THE Rev. HOWARD B. ZIEGLER has become rector of the Church of St. Barnabas, Reading, Pa., diocese of Bethlehem, and entered upon his duties the Fifth Sunday in Lent.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three insertions. Memorial matter 1 cent per word. Marriages or brief notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

ORDINATIONS

DEACONS

ALBANY.—On Thursday, April 13th, at the Cathedral of All Saints', Albany, N. Y., the [illegible] was advanced to the diaconate Mr. [illegible] presented by the Rev. D. E. [illegible] Mr. [illegible] JOHNSON, presented by the Rev. R. E. Armstrong, Canon of All Saints' Cathedral. The Bishop of Albany preached the sermon. Mr. Greene is in charge of Christ Church, Gloversville, and Mr. Johnson is in charge of All Saints', Round Lake, and St. John's, East Line.

DEACONS AND PRIEST

HARRISBURG.—On Tuesday, April 11th, in St. James' Church, Lancaster, Pa., Bishop Darlington ordained to the diaconate ELLIS A. CHRISTIAN, presented by the Rev. E. L. Henderson, and ROBERT B. GALT, presented by the Rev. Clifford G. Twombly; and to the priesthood the Rev. LEWIS P. DAVIES, presented by the Rev. A. A. Hughes. The preacher was the Rev. Floyd Appleton, Ph.D. The Epistle was read by the Rev. George I. Browne and the Gospel by the Rev. Robert B. Galt. At the close of the service luncheon was served at the home of Mr. J. W. B. Bausman, an uncle of the Rev. Mr. Galt.

PRIESTS

CENTRAL NEW YORK.—On Saturday, April 1st, the Rev. CHARLES PEDDER BISPHAM and the Rev. LEWIS EDWIN WARD were advanced to the priesthood in St. Peter's Church, Auburn (Rev. Norton T. Houser, rector), by Bishop Olmsted. The Rev. Henry E. Hubbard was the preacher and the candidates were presented by the rector of the parish. The Rev. Guy P. Burleson was master of ceremonies and the Rev. George R. Hewlett read the Litany. These clergymen and the Rev. William H. Casey joined in the laying on of hands.

DIED

BURKHART.—In Batavia, N. Y., on April 12th, of Pneumonia, Mrs. H. J. BURKHART, a faithful and efficient leader in the Woman's Auxiliary. Burial in Forest Lawn Cemetery, Buffalo.

CHAMPION.—Entered into life eternal on Wednesday, April 5, 1916, at her home in Rome, N. Y., HARRIET BARLOW DODGE, widow of John Cross CHAMPION.

Eternal rest grant to her, O Lord, and let light perpetual shine upon her.

COLEY.—In Westport, Conn., on Friday, March 31st, in his eighty-fourth year, the Rev. EDWARD JAMES COLEY.

EDDY.—At Indianapolis, Ind., April 9, 1916, MARY ATKINSON EDDY, widow of the Rev. Thomas H. Eddy, formerly a priest of the diocese of Quincy. Interment was at her home in Pittsfield, Ill.

HAZARD.—At Sierra Madre, Cal., April 5, 1916, SAMUEL HAZARD, son of the late Samuel and the late Blanche Crissy Hazard. On April 12th, a requiem was offered at 7:30 A. M., and the funeral services were held at 3:30 P. M., at St. Luke's Church, Germantown, Philadelphia.

HERRERA.—In Cardenas, Cuba, on Sunday, April 9th, the Rev. FRANCISCO HERRERA, deacon. He is survived by his wife and four children.

HICKIE.—Entered into life eternal, at Atkinson, N. H., March 25, 1916, the Feast of the Annunciation, ISABELLA JANE HICKIE, after a long illness.

"Neither shall there be any more pain."

HILL.—In the Episcopal Hospital, Philadelphia, Friday, April 14th, the Rev. CHARLES ROWLAND HILL, rector of St. Matthias' Church in that city.

KELLNER.—At Cambridge, Mass., on Sunday, April 16th, ELIZABETH WILLARD KELLNER, wife of the Rev. Max Kellner, D.D., of the Episcopal Theological School. Funeral services at St. John's Memorial Chapel on Tuesday, April 18th, at 2:30 P. M. Interment in Mt. Auburn cemetery.

KERSHAW.—At Hendersonville, N. C., after a long period of ill health, the Rev. JOHN KERSHAW, JR., son of the rector of Old St. Michael's Church, Charlestown, S. C. Funeral services at Camden, S. C., Bishop Guerry officiating.

LANCE.—GEORGEANNA HASELL, widow of the late Rev. Lucien C. LANCE, in the 78th year of her age, at Denver, Colo., on April 13th.

MCDONALD.—In St. Agnes' Hospital, Raleigh, N. C., on April 3rd, the Rev. JOSEPHUS MCDONALD, chaplain of St. Augustine's School, Raleigh.

"A good soldier of Jesus Christ."

NASH.—Suddenly at St. Luke's Hospital, New York, on Friday, April 14th, MARTHA BRIGGS, widow of Charles Griswold NASH, and mother of the Rev. E. Briggs Nash of the Cathedral of St. John the Divine, New York. Interment at Paw Paw, Mich., on April 17th.

"Make her to be numbered with Thy saints, in glory everlasting."

OGDEN.—On April 5th, in Detroit, Minn., in her seventy-sixth year, Dr. EMMA K. OGDEN, a faithful member of St. Luke's Church in that city.

SHERMAN.—At her home in Watertown, N. Y., March 19, 1916, CAROLINE M. MERRELL, widow of the late George H. SHERMAN.

SPEARS.—At the rectory in Princess Anne, Md., on April 10th, HARRIET BUSWELL SPEARS, beloved wife of the Rev. Henry E. Spears, rector of Somerset parish, Princess Anne, Md. Burial in Paris, Ky., in the Paris cemetery.

MEMORIAL

SISTER MARY ANGELA, S.S.M.

The announcement that SISTER MARY ANGELA of the Sisterhood of St. Margaret had passed away from earth has caused a deep feeling of bereavement, not only in her own Community and among the poor to whom her life was devoted, but throughout a large circle of friends, especially in Boston, Philadelphia, and Washington. It seems fitting that a brief memorial should be written of one so widely known and loved, and whose personality has left such a strong impression on all who came in contact with her.

Mary Lockwood, as she was known in the world, was born in Wilmington, Del., September 14, 1841. Her parents were Dr. John A. Lockwood, Surgeon U. S. N., and Julia McLane Lockwood, a daughter of Dr. Allan McLane, a well-known physician of Wilmington, whose father was a colonel in the Continental Army. Her ancestors, both English and Scotch, came to this country at a period long antedating the American Revolution. George Read, a maternal ancestor, was one of the signers of the Declaration of Independence.

At the age of ten her parents took her abroad to be educated, and the next seven years were spent in Europe, chiefly in Italy and Germany. To the end of her life she spoke French, German, and Italian with fluency, and was conversant with the works of the great masters of those languages. She was endowed also with great literary and poetical gifts, but her retiring disposition and Christian humility were so marked that few, even of her intimate friends, knew of her talents and attainments. All her gifts were consecrated to the service of God and His humblest children, and it was a greater joy to her to be able to console a poor lonely foreigner in a hospital by a few kind words in his native tongue than it was to inspire the girls of her classes with a love for Dante, Goethe, and Schiller.

On her return from abroad her education was completed at the Parker Institute in Brooklyn, and shortly afterwards the family removed to the West, where she first became interested in Church work in St. Paul, Minn. Returning to the East, her home was for some years in Annapolis, Md., where she took an active part in the parish work of St. Ann's Church, and later during her residence in Washington she was a devout member of St. John's parish. It was here that her interest in the missionary work of the Church was developed and strengthened; she was one of the organizers and the first secretary of the Washington (then the District of Columbia) branch of the Woman's Auxiliary. Always full of missionary zeal, she founded St. Mark's Friendly League, a missionary society for young people, which embraced many parochial branches and did noble work for years, until it was finally merged in the Junior Auxiliary. She was also one of the founders of the House of Mercy in Washington, and always retained a deep interest in that work. In 1886 she entered the Sisterhood of St. Margaret, Boston, and during the thirty years of her religious life her work was principally among the colored people of Boston and Philadelphia, though she spent some time also in St. Margaret's School, Boston, and other Community institutions. For several years she worked in the chapels of St. Augustine and St. Martin in Boston. In 1891, being at St. Mark's Home in Philadelphia, she gathered in a few colored children from the streets and began a little Sunday school in the parlor of the Home. This was the beginning of the work among colored people in St. Mark's parish which has grown into a flourishing congregation with a beautiful and spacious church and a secondary school of two or three hundred children. At intervals of several years she returned to Boston and took up the colored work there, but for the last seven years she has worked continuously at St. Mary's Chapel, Philadelphia. Her work as a mission sister was ideal; her heart was filled with the tenderest sympathy for the poor, the ignorant, and the sinful, and she inspired the utmost confidence and affection in those for whom she worked. But at the same time her wisdom and sound judgment inspired respect; she was never imposed upon, but seemed to grasp with unerring skill the true character and conditions of those who came to her for advice and help. Those associated with her felt that her love of souls flowed from a deep love of God, strengthening and balancing it, and that the beauty and power of her external work could only spring from a life "hid with Christ in God."

She had often expressed a wish to die in the midst of her work and God gave her her heart's desire. On Sunday, March 19th, she went as usual to the early service at St. Mary's, to the late celebration, and to Sunday school in the afternoon, returning from the last quite exhausted. She was never able to leave her room again, though she did not seem seriously ill until the following Friday, when bronchial pneumonia developed so rapidly that the danger was scarcely recognized until it was seen that the end was approaching. A priest was summoned and she received the last Sacraments; then while prayers for the dying were being offered beside her her soul departed in peace. It was the Eve of the Annunciation, one of her favorite festivals, and just before three o'clock on Friday—surely a blessed hour for one to "depart and be with Christ." For two days her body lay among the flowers she loved, while her own people came in throngs to bid her farewell and say a prayer for her soul. The last offices were said in the chapel of St. Margaret's Convent, Boston; Vespers of the Dead were sung on Monday evening, March 27th, Father Cabot of the Church of the Advent officiating, and a choral requiem was celebrated on Tuesday by the chaplain of St. Margaret's, the Rev. C. C. Edmunds, assisted by the Rev. D. A. Parce. The burial office followed and was attended by the Rev. Fathers Powell and Burton, S.S.J.E. The interment was in the Sisters' lot in Cedar Grove Cemetery, Ashmont, where she was laid to rest amid hymns of thanksgiving. On the same day a solemn requiem was celebrated in St. Mary's Chapel, Philadelphia, the vicar being celebrant, and the rector of the parish and the vicar of St. Michael's Chapel, deacon and sub-deacon. The service was appointed for 5:30 A. M., so that the working people might attend, and the church was filled with a mourning congregation. Requiem Masses were also said in the chapel of St. Mark's Home, at St. Elisabeth's, and at St. Michael and All Angels', Philadelphia, and at St. James' Church, Washington.

Only those who were associated with her can realize the gap that her departure has left, but while they mourn her loss they rejoice that she rests from her labors and doubt not that to her will be spoken those blessed words, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

E. S. MCL., *Associate S.S.M.*

RETREAT

ELIZABETH, N. J.—There will be a day of devotion for women, under the auspices of the Woman's Auxiliary of Christ Church, on Thursday, May 4, 1916. Conductor, the Rev. Father Huntington, O.H.C. Those wishing to attend will please address MISS CAROLINE S. SIMPSON, 64 Parker Road, Elizabeth, N. J.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST AND FOUR DEACONS WANTED, all unmarried, to begin work next summer as assistants in the CENTRAL MAINE MISSION. Priest to go with the Sacraments from village to village. Deacons, traveling two together, to prepare for the Priest's visits by calling and instruction. All to live together at headquarters about half of each month. Must believe in the people's real need of Sacraments, and furnish satisfactory recommendations. Good financial arrangements. For particulars write Rev. A. E. SCOTT, Brownville Junction, Maine.

YOUNG UNMARRIED MAN (High Church), at once. Good salary, pleasing surroundings. Self-sustaining parish, middle western state. Address with particulars PRIEST WANTED, ST. GEORGE'S CHURCH, care LIVING CHURCH, Milwaukee, Wis. None but High Churchman need apply.

POSITIONS WANTED—CLERICAL

THE REV. G. TAYLOR GRIFFITH, B.D., of Howe School, Howe, Ind., will be free to undertake supply work during long vacation—June 15th to September 15th. Correspondence invited. East preferred. Highest possible reference given, if considered necessary.

PARISH OR MISSION WORK wanted by priest. Highest recommendations. Experienced as general missionary. Have good automobile to help in mission work if needed. Address E. M. S., care LIVING CHURCH, Milwaukee, Wis.

RECTOR of city parish in middle West desires Sunday duty in or near New York, Philadelphia, or Boston, from middle of July to end of August. Highest references. ZETA, care LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENCY for the months of July and August desired by an experienced priest. East preferred, within or near to a large city. Address L. M. N., care LIVING CHURCH, Milwaukee, Wis.

CURATE in large city parish would give vacation (June) to service of country church in return for expenses. No stipend. Address G. L. M., care Silver, 2 Bible House, New York.

PRIEST, thirty, unmarried, chaplain boy's school, desires locum tenency for summer. References. Address M. A., care LIVING CHURCH Milwaukee, Wis.

MARRIED PRIEST desires correspondence with parish or bishop. Catholic, energetic, musical. GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires supply work for July and August. References furnished if desired. Address SUPPLY, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

CHOIRMASTER AND ORGANIST wanted for a male choir of fifty boys and fifteen men. Applicants state nationality, age, experience, and give references. This parish is located in a community of 600,000 in the Mid-West, and has the leading choir. Salary is $1,200 per year. Position open September 1st. Address FORTH, care LIVING CHURCH, Milwaukee, Wis.

WANTED at St. Stephen's College, Annandale-on-Hudson, N. Y., a college graduate, priest preferred, thoroughly competent to take charge of the chapel organ and music (Plainsong) and to teach Elementary Latin and Mathematics; also Voice Culture in the Preparatory Department. Apply to REV. PRESIDENT RODGERS.

TWO MASTERS WANTED; Catholic, single laymen preferred, college or normal graduates. Address ST. ANDREW'S SCHOOL, St. Andrew's Post Office, Franklin county, Tennessee.

POSITIONS WANTED—MISCELLANEOUS

POSITION WANTED as governess or lady's companion by young lady who has two years' successful experience as a public school teacher; sociable disposition, good singer, and plays piano and reed organ, clever in fancy needle work, good cook. High references. Address "GOVERNESS," care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER AND ORGANIST of large church in North America desires change. Pedagogue teacher; Cathedral or Plainsong Psalter. References from prominent priests. English diplomas. Good Churchman. Address CANTORIS, care LIVING CHURCH, Milwaukee, Wis.

TEACHER, experienced Churchwoman, normal graduate and social worker, wants position for next year in a school or similar institution. Has executive force. Good references, solicits correspondence. Address S. C. M., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, Seminarian, desires position during summer vacation from June 1st on. Accustomed to Plainsong and Anglican music; boy choir. Address SEMINARIAN, care LIVING CHURCH, Milwaukee, Wis.

SEMINARIST of culture and refinement desires place in a private family for the summer months, and in the Middle West, as tutor or companion. Highest references. Address SYMBALON, care LIVING CHURCH, Milwaukee, Wis.

PLACE WANTED next September as chaperon, housemother, or in place of trust in school or institution. References. Address MARCIA, care LIVING CHURCH, Milwaukee, Wis.

MASTER in well-known school desires position as tutor or companion, for July and August. Address MASTER, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS desires position in Church school. Address C. H., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent enthusiastic praise of the tone quality of Austin organs from Stokowski, conductor Philadelphia Symphony; Dr. William C. Carl, organ recitalist and director Guilmant Organ School, New York; Dr. Karl Muck, conductor Boston Symphony. Booklets, list of organs by states, specifications, commendations, etc., on request. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address Rev. Walter E. Bentley, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to Hinners Organ Company, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address Community St. John Baptist, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH EMBROIDERIES of all description. Stoles a specialty. Send for price list. Clara Crook, 128 West Ninety-first street, New York.

GUILD OF THE HOLY GHOST. A devotional guild for communicants. Particulars, Rev. F. J. Barwell-Walker, Murphysboro, Ill.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogues. A. Moore, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address Sister in Charge Altar Bread.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, N. Y. Priest's Hosts, 1 cent each. People's: 100, stamped, 20 cents; plain, 15 cents.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. Mowbrays, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, Roof Garden. Terms $3.00 per week, including meals. Apply to the Sister in Charge.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address Pennoyer Sanitarium, Kenosha, Wis. Reference: The Young Churchman Co.

SUMMER BOARD—WISCONSIN

A SUMMER HOME FOR GIRLS at beautiful Appleton, Wis. Modern house, best of food and care, out-door sports, and work in Arts and Crafts. Address Miss Edwards, 304 South Ashland avenue, La Grange, Ill.

SUMMER RESORTS

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in Southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open July 15th to September 15th. Address "Summer Board," The Mission, Nashotah, Wis.

GRACE CHURCH, Vineyard Haven, Mass., is on Martha's Vineyard Island, easy of access from Boston and New York. Splendid water, bathing and boating; beautiful wooded drives and walks; excellent hotels, furnished cottages, and boarding places. Church services Sundays and in week. For information write Rev. A. C. Gilmore, priest in charge.

LITERARY

ANY intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City.

The Spirit of Missions, $1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House. Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of American Church Building Fund Commission. Address its Corresponding Secretary, 281 Fourth avenue, New York.

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 23rd to July 8, 1916. For registration, programmes, or further information, apply to the secretary, Miss Marian DeC. Ward, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

APPEALS

ALL NIGHT MISSION

The All Night Mission, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president, and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

JERUSALEM AND THE EAST MISSION

For ministering to Jews, Moslems, and Christians in Bible Lands. Remittances forwarded through the Rev. Dr. J. H. McKenzie, Organizing Secretary and Treasurer, Howe, Ind.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to The Living Church, a Bureau of Information is maintained at the Chicago office of The Living Church, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

New York:

E. S. Gorham, 9 and 11 West 45th St. (New York office of The Living Church.)

Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).

R. W. Crothers, 122 East 19th St.

M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave., above Madison Sq.

Church Literature Press, 2 Bible House.

Brooklyn:

Church of the Ascension.

Boston:

Old Corner Bookstore, 27 Bromfield St.

A. C. Lane, 57 and 59 Charles St.

Smith and McCance, 38 Bromfield St.

Somerville, Mass.:

Fred I Farwell, 87 Hudson St.

Providence, R. I.:

T. J. Hayden, 82 Weybosset St.

Philadelphia:

Geo. W. Jacobs & Co., 1628 Chestnut St.

John Wanamaker.

Broad Street Railway Station.

Strawbridge & Clothier.

M. M. Getz, 1405 Columbus Ave.

A. J. Neier, Chelton Ave. and Chew St.

Washington:

Wm. Ballantyne & Sons, 1409 F. St., N. W.

Woodward & Lothrop.

Baltimore:

Lycett, 317 North Charles St.

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Troy, N. Y.:

A. M. Allen.

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Buffalo, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.

Otto Ulbrich, 386 Main St.

Chicago:

Living Church, branch office, 19 S. La Salle St.

The Cathedral, 117 Peoria St.

Church of the Redeemer, Washington Ave. and 56th St.

A. C. McClurg & Co., 222 S. Wabash Ave.

Morris Co., 104 S. Wabash Ave.

A. Carroll, S. E. cor. Chestnut and State Sts.

Milwaukee:

The Young Churchman Co., 484 Milwaukee St.

St. Louis:

Lehman Art Co., 3526 Franklin Ave.

Louisville:

Grace Church.

London, England:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

Grant Richards, Ltd. St. Martin's street, London.

Who is to Blame? Being some Thoughts on the Attitude of the Church and State in this Country to the Present Crisis. By George Napier Whittingham. With a Prefatory Note by the Right Hon. G. W. E. Russell.

E. P. Dutton & Co. New York.

The Roadmender Book of Days. Arranged by Mildred Gentle. $1.00 net.

Charles Scribner's Sons. New York.

Encyclopedia of Religion and Ethics. Edited by James Hastings. With the assistance of John A. Selbie, M.A., D.D., Professor of Old Testament Language and Literature in the United Free Church College, Aberdeen, and Louis H. Gray, M.A., Ph.D., Sometime Fellow in Indo-Iranian Languages in Columbia University, New York. Volume VIII. *Life and Death—Mulla.*

Nan of Music Mountain. By Frank H. Spearman. Illustrated by N. C. Wyeth. $1.35 net.

The Meaning of Personal Life. By Newman Smyth. $2.00 net.

J. F. Tapley Co. 531 W. Thirty-seventh street, New York.

Quit Your Worrying! By George Wharton James, author of *Living the Radiant Life; What the White Race may Learn from the Indian; The Story of Scraggles; California, Romantic and Beautiful; Our American Wonderlands*, etc. $1.00 net.

The Macmillan Co. New York.

The Gospel of Good Will as Revealed in Contemporary Scriptures. By William DeWitt Hyde, President of Bowdoin College. $1.50 net.

The New Public Health. By Hibbert Winslow Hill, M.B., M.D., D.P.H. $1.25 net.

Commencement Days. A Book for Graduates. By Washington Gladden, Author of *Live and Learn*, etc. $1.25 net.

Fleming H. Revell Co. New York.

The First Fruits and Other Poems. By Kate Tucker Goode.

Grace and Power. Some Aspects of the Spiritual Life. By Rev. W. H. Griffith Thomas, D.D., Wycliffe College, Toronto. $1.00 net.

Doubleday, Page & Co. Garden City, N. Y.

The Gothic Quest. By Ralph Adams Cram, F.A.I.A., F.R.G.S. Revised Edition.

Longmans, Green, & Co. New York.

The Glad Tidings of Reconciliation. By the Rt. Rev. E. A. Knox, D.D., Lord Bishop of Manchester. $1.35 net.

PAMPHLETS

St. Barnabas' Free Home. McKeesport, Pa.

Faith and Work. The Official Organ of St. Barnabas' Brotherhood. Fire Proof Building Number. Vol. XIII., No. 2, April, 1916.

From the Author.

Should the Business Men of the United States Support the Alexander Shipping Bill, and Why? By Benjamin J. Rosenthal, Vice-President, The National Business League of America, North American Building, Chicago.

Sixth Annual Report of the Boy Scouts of America as Submitted at the Annual Meeting in Washington, D. C., February 10, 1916.

First Step Instructions. By Frederic S. Eastman, Rector of Grace Church, Carthage, N. Y. 5 cents net.

Twenty-Third Annual Report of the House of the Annunciation for Crippled and Incurable Children. Under the care of the Sisters of the Annunciation, Broadway and West 155th St., New York, from October 1st, 1914, to September 30th, 1915.

The Harmony Between Geology and Genesis I. By E. L. Macmahon, Box 117, Arlington, Mass. 50 cents per dozen; $2.00 per 100.

National Municipal League. Philadelphia.

A Model City Charter and Municipal Home Rule as Prepared by the Committee on Municipal Programme of the National Municipal League.

American Society for Judicial Settlement of International Disputes. Baltimore, Md.

Judicative Conciliation. By Alpheus H. Snow. Judicial Settlement of International Disputes, No. 24. Published Quarterly.

Pennsylvania Society. 249 W. Thirteenth street, New York.

A Kalendar for Pennsylvania, 1915. By Barr Ferree, Director of the Pennsylvania Society.

The Young Churchman Co. Milwaukee.

Not the Young Only. By the Rt. Rev. James H. Darlington, Ph.D., LL.D., Bishop of Harrisburg. 5 cents.

PAPER COVERED BOOKS

American Academy of Political and Social Science. Philadelphia.

Public Administration and Partisan Politics. The Annals. Vol. LXIV., March, 1916. $1.00 each.

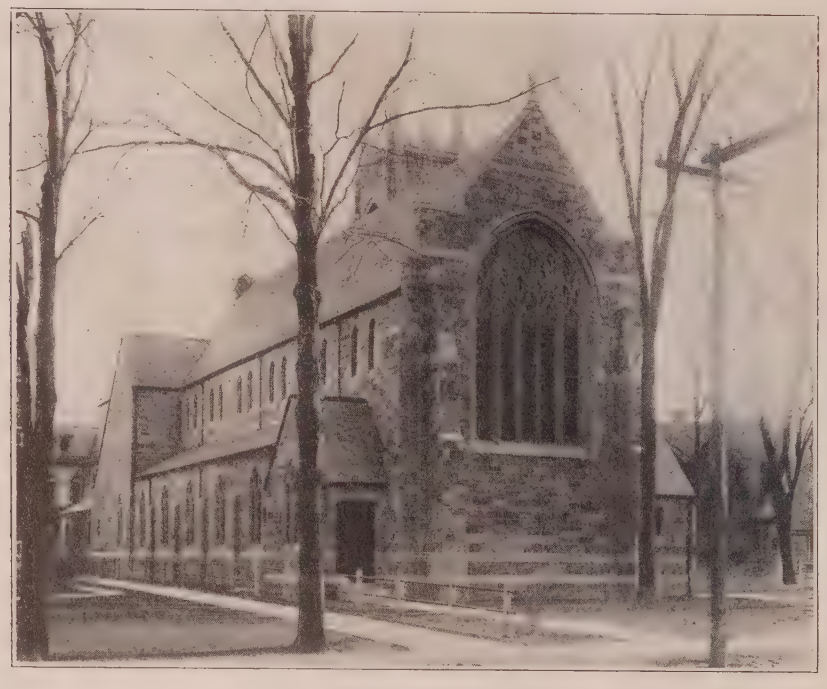
Twenty-Fifth Anniversary Index. Being an Index to all Publications of the American Academy of Political and Social Science from July, 1890, up to and including January, 1916.

CHURCH MUSIC

From the Author.

Twelve Sacred Songs for Solo and Unison Singing. The Music Composed and Arranged by the Rev. H. Buchanan Ryley, A.B., A.M., T.C.D., Greenville, S. C. (Formerly Senior Classical Scholar, Exeter College, Oxford).

THE CHURCH AT WORK



TRINITY CHURCH, SYRACUSE, N. Y.
[Photo by courtesy Brazer & Robb, Architects, New York]
This church, recently completed, is considered by some well-equipped critics to be the most Churchly building, in its general architecture, of all in the diocese of Central New York

PENSION FUND NOTES

"As I have means to keep me for only a year, I sincerely hope the Pension Fund will meet with the success it deserves."

This from a letter received by Bishop Lawrence from an aged rector in a Western diocese. It contains the tragedy and sorrow of a man who though broken in health is on the verge of being turned adrift in his old age and helplessness by the Church to which he has given his life.

A part of the letter follows: "A telegram would have been costly, so I write to say that a serious illness has terminated my charge at ——. I have become one of the infirm and aged ones myself; my age being 69 and my illness one which will incapacitate me for future work. As I have means to keep me for only one year I sincerely hope the Pension Fund will meet with the success it deserves.

"Praying God's blessing on your efforts, I am, etc."

Arrangements are being made by the Pennsylvania Committee for a large dinner and meeting in honor of Bishop Lawrence at the Bellevue-Stratford Hotel in Philadelphia on May 2nd. Bishop Rhinelander will preside and more than two hundred guests have been invited, a number being from other large cities. Mr. George Wharton Pepper and other prominent laymen are to make addresses.

This meeting is for the purpose of stimulating interest in the campaign for $1,000,000, which is the amount which the Philadelphians have elected to raise as their share of the $5,000,000. Over one-half of their million has been pledged already and the leaders of the work are enthusiastic in their belief that the remainder will be completed before the summer season.

The "Personal Message" of Bishop Lawrence, which has been sent out to all the Church's communicants, had an interesting sequel in the city of New York. It was read to a blind man by his sister. This and other literature on the subject distributed by one of the Churches made such an impression on him that he asked to be led to the Pension Fund office in Wall street where he made a substantial contribution and expressed his interest in the cause. He took away with him three pledges, one that he might use himself for an additional gift later, the others with which to interest his sister and a brother who is in the navy. He was confirmed in Boston in the year of Bishop Phillips Brooks' death.

The Milwaukee diocesan committee on behalf of the Church Pension Fund has started the ball rolling in that diocese. The Bishop had previously invited various gentlemen to meet Bishop Page and hear the story in regard to what is proposed to be done, so that the ground had been well prepared for the meeting of the executive committee and representatives from parishes outside the city at the Athletic Club on Friday, April 14th. Local committees will be formed in the various churches of the city and diocese. Suggestions were received as to the nuclei for the parochial committees and these will be asked to devote the month of May very largely to working up the subscriptions for this fund. It was found that local committees had already been appointed in several parishes, and there was a feeling that the diocese was ready and glad to do its part in this work for the Church. There were present at the committee meeting all the Milwaukee members of the executive committee, Messrs. Frederic C. Morehouse, August H. Vogel, Willis Collins, Howard Eldred, and H. O. Winkler, as well as representatives from Kenosha, Dr. N. A. Pennoyer and Mr. R. P. Cavanagh. Letters showing interest and sympathy were read from a number of other members of the committee who, being at a considerable distance from Milwaukee, must necessarily coöperate largely by correspondence, but whose interest and activity is assured.

The diocese of Alabama will be advised to

enter the Church Pension Fund. The committee appointed by the last council to decide what action the diocese should take met in Mobile, March 30th, and unanimously resolved to recommend to the council that the diocese adopt the plan. The preliminary committee is composed of Mr. John E. Mitchell, Mr. F. C. Gordon, the Rev. Matthew Brewster, D.D., and the Rev. A. G. Richards.

Bishop Woodcock of the diocese of Kentucky announced last week that he had appointed the following as an executive committee: J. H. Stansburg, vice-president of the Standard Oil Co. of Kentucky, chairman; Mr. Samuel P. Jones of the Board of Education, Louisville; and Mr. Henry J. Powell. Mr. Stansburg called a meeting promptly and an educational campaign was entered upon.

The Rev. Dr. McIlvaine, rector of Calvary Church, Pittsburgh, is giving his entire time to the work of the Pension Fund for a period of six weeks. When the Church Pension Fund began its campaign, it seemed like a very large if not burdensome undertaking, but the results of Dr. McIlvaine's work in its behalf were so successful from the very beginning, that he decided to ask his parish for a leave of absence in which to follow up these efforts. He has taken entire charge of organizing the pension fund committee of the diocese of Pittsburgh and is also actively engaged in securing pledges to the $5,000,000.

NOON-DAY SERVICES

The preacher at the Columbia Theater, St. Louis, for the week beginning April 10th was Dr. Karl Reiland of St. George's Church, New York City. The attendance during the week was the largest this Lent, even the galleries of the theatre being crowded. Dr. Reiland also conducted a mission at St. Peter's Church (Rev. Z. B. T. Phillips, D.D., rector), and made addresses at the clericus on Monday and at the Churchmen's Club luncheon given in his honor.

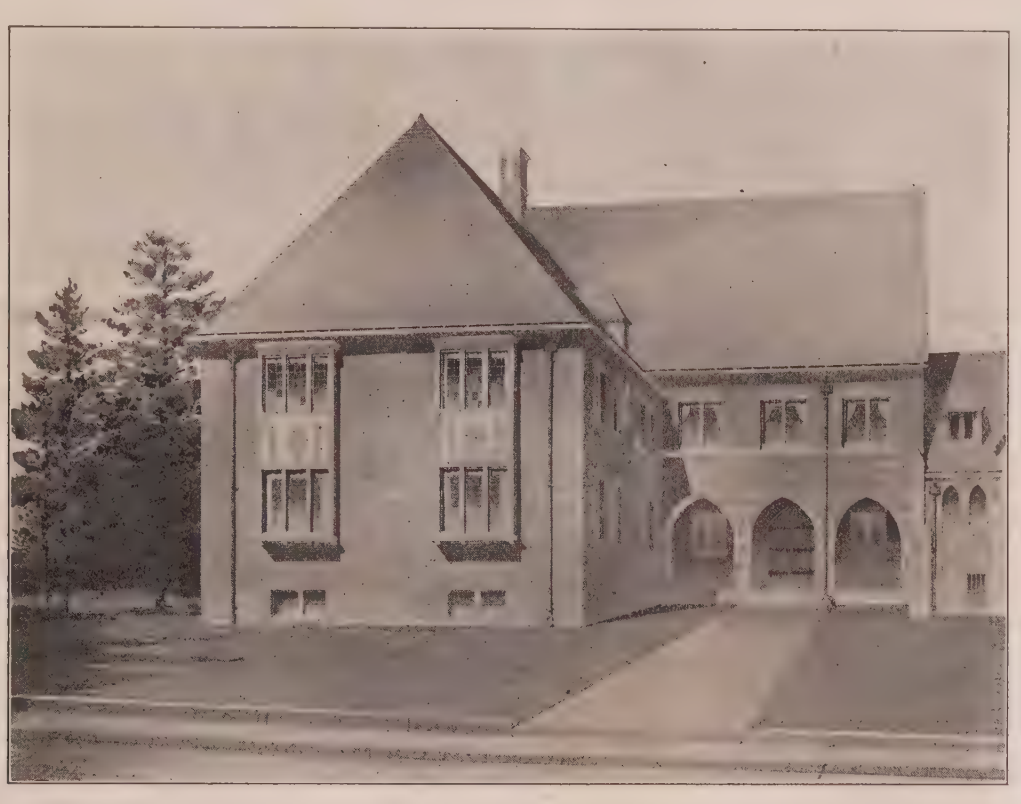
Mid-day Lenten services in Savannah, Ga., are now being held in Christ Church, with very large congregations present — much larger than last year. They are held Tuesdays, Wednesdays, Thursdays, and Fridays.

NEW PARISH HOUSE IN WORCESTER, MASS.

Work is to be begun this spring upon the new parish house for All Saints' parish, Worcester, Mass., which is to cost $50,000, the architects being Cram and Ferguson of Boston. It was during the rectorship of the Rev. Alexander Hamilton Vinton that the parish house idea was launched. The Easter offerings taken completed the sum necessary to purchase the lot adjoining the parish church in 1912. When the Rev. Lewis Gouverneur Morris, D.D., became rector of All Saints', in 1912, he saw the immediate and great need of a parish house, and raised an Easter offering in 1912 of $18,500 in cash and pledges. During the last two years the sum was added to until it totalled $27,000, and the vestry then settled on plans to cost $50,000. A few weeks ago a plan was projected for an every-member canvass to be begun and completed in a week. Committees were appointed, groups of workers formed, and a campaign begun March 31st, Friday, and ending Friday, April 7th. As a result $21,000 was secured, bringing the amount up to $48,000, and the vestry feel justified in going on with the work.

The building will be of brick construction, will be commondious and conveniently adapted to parish uses.

The plans provide for a two-story building with large basement fitted up for boys' club, gymnasium, choir room, and men's general toilet and coat room. The first floor contains rector's study, office, coat and toilet room, infant class room, two large guild rooms, and kitchen. A corridor connects with the chapel adjoining the church, which chapel will be greatly enlarged by the addition of the present parish library. The second floor contains a large assembly hall, seating three hundred, a stage, dressing rooms, and green room. There is also a serving room, connecting with the kitchen below, a depository, locker room, lounge, woman's retiring room, and woman's toilet. A large men's club room is also on this floor. The building will be used for social and institutional work, for which there is a large field. It is hoped to have it in use by Christmas, 1916. All Saints' parish has grown from a parish of three hundred members in 1877, when the present $180,000 church was built under the rectorship of the Rev. W. R. Huntington, D.D., to a present membership of twelve hundred communicants.



ALL SAINTS' PARISH HOUSE, WORCESTER, MASS.

CHURCH CONGRESS NOTE

The headquarters for the Church Congress which is to meet in Norfolk, Va., May 2nd to 5th, will be the Southland Hotel. The following rates have been granted by the hotels:

American plan: One to a room, $3 to $3.50 a day; two to a room, $2.50 to $3 a day.

European plan: Single room, $1.50 to $2.50 a day; double room, $2.50 to $4.00 a day.

INTER-CHURCH CAMPAIGN FOR WORLD PEACE

Over one hundred representative clergymen and laymen from all parts of the United States will meet at Garden City, L. I., in a three days' conference beginning Tuesday, April 25th, to form a national committee of Churches in America to coöperate with similar national committees of the Churches in other lands in studying the problem of promoting international good will, and using their combined efforts toward substituting judicial methods for war.

The entire time of the conference will be devoted to the discussion of what the Church can do to substitute among the nations Christian good will for the present suspicions and strifes, and to further the establishment of judicial methods as a means of settling the disputes between nations. The first session will convene at the Garden City Hotel at eight o'clock Tuesday evening, April 25th. There will be three sessions Wednesday, at 9:15 A. M., at 2:30 P. M., and at 8 P. M. The final session will be held on Thursday morning at 9:15.

The World Alliances of the Churches for the Promotion of International Friendship came into existence at Constance, Germany, on the 1st of August, 1914, when delegates from twelve countries and representing thirty

communions met at the Hotel Insel. The outbreak of the war failed to prevent, but cut short this meeting, which adjourned on the night of August 2nd, to meet in London for its final session, which was held August 6th. A year later, on August 25th, there was a second conference at Berne, Switzerland, when constituent councils from the United States, Great Britain, France, Germany, Denmark, Holland, Italy, Norway, Sweden, and Switzerland made their first reports. At this meeting political questions were excluded from discussion, and a provisional constitution was adopted.

ANNIVERSARY OF BISHOP G. MOTT WILLIAMS

THE TWENTIETH ANNIVERSARY of the consecration of the Rt. Rev. G. Mott Williams, D.D., as Bishop of Marquette, will be observed in special services at St. Paul's Church, Marquette, on Monday, May 1st, the Festival of St. Philip and St. James, at eleven o'clock. There will be Holy Communion at seven o'clock, also.

THIRTIETH ANNIVERSARY OF SERVERS' GUILD

ON PALM SUNDAY the thirtieth anniversary of the founding of the Servers' Guild at All Saints' Cathedral, Milwaukee, was observed in a joint corporate Communion of the members of the two guilds which now comprise the servers of the Cathedral. The Guild of St. Lawrence, the senior society, is composed of about twenty-five men who serve at the Sunday services and all greater festivals. In the Guild of St. Vincent, the junior organization, are about ten boys whose duties consist in serving at the week-day celebrations and assisting in minor positions on the greater festivals.

The present Guild of St. Lawrence dates from All Saints' Day, 1897, when it was organized from the old St. Timothy's Ward, as the earlier servers' guild at the Cathedral was known. This ward existed from 1886 and observed Palm Sunday as its anniversary. Its early records show "six boys enrolled to serve at the altar at the Cathedral. They were assigned duties on week days and no other time. Clergymen always assisted at late celebrations. These boys were enrolled with a very solemn service by Bishop Welles and set apart to assist the priest at the early celebrations on week days. The boys came to realize the dignity of the office to which they were called and that the fact that they were assisting the priest in the highest function he can perform on earth was no slight dignity." Unfortunately none of these original six is at present serving at the Cathedral, but one of the present members has served for twenty-four years and two others are members of seventeen years' service. The conduct of the affairs of the guild is vested in an executive committee of six, all of whom have served over ten years.

The Guild of St. Vincent is managed by a member of the Guild of St. Lawrence designated by the executive committee. Length of service is shown in the color of the ribbon on which the server's badge is suspended, which is worn outside of his cotta. Until he has served five years the member wears a purple ribbon; from five to ten years, red; from ten to fifteen years, yellow, and over fifteen years, white. It is interesting to note that nearly two-thirds of the servers at the Cathedral have exceeded five years in term of service and seven have exceeded the ten-year period. Three former members are now in holy orders and two more are in preparation. A number of the present servers are men with families and it will only be a short time before the sons of some will be able to serve with their fathers.

The third annual acolytes' service for this and neighboring dioceses will be held at the Cathedral on the evening of May 9th. Last year more than one hundred and fifty acolytes and twenty priests took part in the procession and it is hoped that this year will bring out a much larger number.

NEW RECTOR OF ST. JOHN'S, JERSEY CITY, N. J.

THE REV. WARREN LINCOLN ROGERS has accepted the rectorship of St. John's Church, Jersey City. In this position Mr. Rogers succeeds the late Rev. George D. Hadley. St. John's Church is one of the largest churches in the country, being one of the eight having a communicant list of over two thousand. Mr. Rogers carries to his new work a rich experience though yet in the prime of life, being thirty-eight years old.

Mr. Rogers has been associate rector at Calvary Church, Pittsburgh, for three years and during that time has made himself prominent in the affairs of the diocese. As a

REV. WARREN LINCOLN ROGERS

preacher he has been much in demand. Before coming to Pittsburgh Mr. Rogers was rector of St. Thomas' Church, Detroit, going to that church upon ordination in 1911.

He was born in New Jersey though he has lived most of his life in Detroit. After a few years in business Mr. Rogers attended the University of Michigan and was graduated with honors. During the years 1908 and 1911 he secured his theological education in New York, attending and securing degrees with honor rank from both the Union Theological Seminary and the General Seminary. For several years between his graduation from college and entering theological school Mr. Rogers was in Y. M. C. A. work as student and religious work secretary for the state of Michigan.

DR. ROGERS ACCEPTS PRESIDENCY OF RACINE COLLEGE

THE REV. DR. B. TALBOT ROGERS, warden for twenty-three years of Grafton Hall, Fond du Lac, Wis., has accepted his election as warden of Racine College, Wisconsin, and assumes his new duties on May 1st.

DEATH OF MRS. L. C. LANCE

MANY CHURCHMEN, especially in Wisconsin, will remember the late Rev. L. C. Lance, D.D., who was for many years chaplain of Kemper Hall, Kenosha, and was prominent in the diocese and in the Church at large. Dr. Lance's widow passed to her rest at Denver on April 13th, in her seventy-eighth year. Her six children were with her at the end. Mrs. Lance had a beautiful personality, which impressed those who came in contact with her. In recent years her home had been with her daughter, Mrs. J. H. Bradbury, in Denver.

G. F. S. AT GENERAL CONVENTION

THE GIRLS' FRIENDLY SOCIETY of America has leased for the period of the General Convention in St. Louis a residence on Lindell boulevard across from Moolah Temple where the meetings of the Convention are to be held. The house has large, attractive parlors where the conferences and classes of the G. F. S. will meet and where the friends of the society may gather.

DEATH OF REV. FRANCISCO HERRERA

ON SUNDAY, April 9th, the Rev. Francisco Herrera, deacon, died in his home in Cardenas, Cuba. He had been ordered deacon by Bishop Knight on June 4, 1913, in Holy Trinity Cathedral, Havana, at the time of the annual convocation.

The entire time of his ministry was passed in Cardenas, where he had a mission among the Cubans. He was a native Cuban. He leaves a widow and four children.

DEATH OF REV. F. R. PROUT

THE REV. FRANK RICE PROUT, whose death occurred on February 29th in Salina, Kan., was born in East Springfield, N. Y., September 22, 1887. After completing the high school course in the academy in his native village, he entered Trinity College, Hartford, from which he was graduated with the degree of B.A. in 1911. After a year of post-graduate work in philosophy at Cornell University, he entered the General Theological Seminary, graduating in 1915. Bishop Nelson of Albany ordained him to the diaconate on June 5, 1915, in Trinity Church, Rensselaerville, N. Y., of which his father is rector. He served for a short time as deacon in charge at Christ Church, Coxsackie, N. Y., later as curate at Grace Church, Albany. Transferred to Salina, Bishop Griswold advanced him to the priesthood on St. Thomas' Day. He worked for the brief two months, under the personal direction of the Bishop, until his work was finished and a life of singular purity and devotion called to the higher service. The Bishop said requiem for him in the Cathedral on March 1st, and then accompanied his body to his home.

On Quinquagesima Sunday his uncle, the Rev. P. McD. Bleecker, celebrated the Holy Communion and said the burial office, and he was laid to rest in Trinity Churchyard, Rensselaerville, N. Y., where his grandfather, Mr. John L. Rice, for many years vestryman and warden, lies with his wife in God's acre.

MISSIONS IN BIBLE LANDS

THE JERUSALEM and the East Mission, supported by offerings on Good Friday, has in New England the following officers: Provincial Secretary, the Rev. John S. Littell, D.D.; Secretaries for the dioceses: the Rev. Albert C. Larned, Bar Harbor, Maine; the Rev. Arthur M. Dunstan, Tilton, N. H.; the Rev. Alfred C. Wilson, Bellows Falls, Vt.; the Rev. George D. Harris, Fall River, Mass.; the Rev. Hervey C. Parke, Amherst, Mass.; the Rev. Frederick E. Seymour, Wakefield, R. I.; the Rev. William Smith, Crompton, R. I.; the Rev. James Goodwin, D.D., and the Rev. Edmund C. Thomas, Hartford, Conn.

DEDICATION OF NEW ST. ANDREW'S CHURCH, WASHINGTON, D. C.

SPECIAL SERVICES marking the formal opening of the new edifice were held Sunday, April 9th, at St. Andrew's Church, New Hampshire avenue and V street, Northwest. The services included Holy Communion at eight o'clock, at which the rector, the Rev. J. J. Dimon, officiated; Sunday school service at ten o'clock, and a special service of dedication at eleven o'clock, at which the sermon

was by the Rev. George Calvert Carter, former rector of St. Andrew's. The Rev. Mr. Dimon officiated at this service, assisted by several visiting clergymen, and special music was rendered by the choir.

Work on the new structure was started last June, though the cornerstone was not laid until in September. The first services in the new church were held in the basement St. Andrew's Day, November 30th, last, and the basement has been used for services since that date.

The memorials of the old church have been set in place in the new building, and a number of new memorials are to be placed, these including the organ given by L. Whiting Estes in memory of his parents, and the choir stalls given by Mrs. Mary F. Moran as a memorial to her son.

NATIONAL MISSIONARY CONGRESS

President Wilson has signified his intention of being present at the opening session of the National Missionary Congress, in Washington, Wednesday evening, April 26th.

On April 1st delegates had been registered from thirty-six different states and only three states east of the Mississippi river had failed to send delegates. It is probable that practically every state in the Union will have delegates at the Congress.

The Washington Congress will be a combination of addresses and discussion. Programmes will be placed in the hands of the delegates before they leave their homes. Cards will be provided on which the delegate, after studying the programme, will indicate the topic on which he desires to speak in discussion from the floor. At the beginning of the session the names of those who desire to take part in the discussion will be called by the chairman and each man will be prepared to come forward to the delegates' platform and make the three-minute address which he has it in his heart to give.

One of the features of the programme will be perhaps the most striking motion picture demonstration of missionary work attempted up to date. A sketch of the programme of missions, both at home and abroad, will be thrown upon the screen, giving the occupation of the non-Christian world for Christ during the last one hundred years and showing the remarkable increase in missionary interest and passion in North America during that period.

DEATH OF REV. JOHN KERSHAW, JR.

The Rev. John Kershaw, Jr., who had lived at Hendersonville, N. C., since his retirement from the active ministry, some years ago, because of ill health, died very unexpectedly at that city on March 27th.

Mr. Kershaw received his education at the University of South Carolina and at the University of the South. He was made deacon in 1905 and advanced to the priesthood in 1906, both by Bishop Ellison Capers. His first work was at Summerton, S. C., where he served from 1905 till 1908. Afterwards he was in charge of the Church of St. Andrew and St. James, Greenville, in 1908; the Church of Our Saviour, at Rock Hill, in 1909 and 1910; and finally at Summerton and Manning, in 1910 and 1911. He was the author of a series of Short Stories on Religious Topics and Nature Topics.

Mr. Kershaw was the son of the Rev. John Kershaw, D.D., rector of old St. Michael's Church, Charleston. The funeral service was held at Camden, Bishop Guerry officiating.

PRESBYTERIAN MINISTER CONFIRMED

On Monday, April 3rd, in the chapel of St. Peter's Church, Helena, Bishop Faber confirmed the Rev. Robert J. Jensen and his wife. Mr. Jensen recently resigned the pastorate of the Central Presbyterian Church of Butte, where he has done excellent work and endeared himself to the people. The step he has taken is one which he has had under consideration for several years. He has now been admitted as a postulant for holy orders by Bishop Faber. He is a graduate of the University of Wisconsin and of the Union Theological Seminary, New York. He will probably be placed under the supervision of the Rev. C. P. Burnett of St. Andrew's Church, Livingston, looking after the missions at Columbus and Big Timber.

NATION-WIDE PREACHING MISSION

The Rt. Rev. Frederic W. Keator, D.D., Bishop of Olympia, closed on Passion Sunday a mission of an octave in St. Paul's Church, Bellingham, Wash. The parish prepared for the mission by daily prayer in every household, from Ash Wednesday on; by proper advertising; and by announcements from house to house over a great part of the city. In this prepared ground, the Bishop sowed 'the good seed of the kingdom," and it is not too much to say that, through the services in the church, through an address on "Teachers I Have Known" to the faculty and students of the Normal School to the number of one thousand; through a forceful address to the men of the Young Men's Christian Association, on "Spiritual Preparedness"; and through the generous space accorded daily by the newspapers to reports of his sermons, he reached and stirred the whole city of 30,000 souls.

In Montana, Bishop Brewer held a mission in Glasgow from March 26th to April 2nd, and in Malta from April 3rd to April 9th.

As a token of appreciation of the good resulting from the preaching mission conducted by Bishop Johnson in Christ parish, Rochester, N. Y., a beautiful gold watch was sent to him from some of the parishioners. The watch is a Swiss movement and on the outside of the case is engraved the Bishop's initials and a mitre, while inside is contained the following inscription:

"Rt. Rev. F. F. Johnson, D.D.,
Missioner, Christ Church, Rochester,
March 21-26, 1916."

The Rev. Fr. James O. S. Huntington, Superior of the Order of the Holy Cross, conducted a very successful and largely attended eight days' conference in St. Paul's parish, Springfield, Ill., March 26th to April 2nd, inclusive.

The Rev. W. F. Mayo, O.H.C., completed a most helpful ten days' mission in St. George's Church, Utica, N. Y., on Friday, March 24th. Besides the mission service each night, there was a mission for boys and girls each afternoon. A growing interest from first to last was shared in by people from all the parishes in the city.

The Rev. Fr. Harrison of the same order has completed his mission in St. Paul's Church, Washington, D.C. A great deal of enthusiasm and earnestness was created. It is felt that all of the missions in the capital of the nation were successful, and much good has been accomplished.

Trinity parish, Lima, Ohio, was organized in 1843 in the midst of a large English and Yankee community, and at that time the church was filled to the doors. But the years have made a vast change in the little parish, so that to-day there is left but a remnant—eleven families and about thirty communicants. In spite of these small numbers, a preaching mission there was well organized and enthusiasm ran to a high point. When the mission opened, the rector, the Rev. O. F. Crawford, who was the missioner, was greeted with a congregation of eighty people, and attendance throughout the week averaged between fifty and sixty. The last night of the mission, there was a congregation of over a hundred, with hearty congregational singing and much enthusiasm.

The clergy of St. Mark's, Berkeley, Cal., conducted a mission during the last two weeks of Lent.

The Rev. Arch Perrin, rector of the Church of St. Mary the Virgin, San Francisco, at the invitation of the Bishop of Sacramento, conducted a parochial mission at Trinity Church, Sutter Creek, Cal., from Monday to Thursday, April 3rd to 7th. This church is located in one of the oldest towns in the great gold-bearing belt of the foothills of the Sierras. The church was filled to overflowing from evening to evening. The Roman priest urged people to attend and the Methodist minister came himself with his flock.

A thoroughly effective mission was recently preached at Grace Church, Freeport, Ill., by the Ven. Joseph H. Dodshon.

In addition, missions have been conducted as follows:

In Illinois, by the Rev. J. A. Schaad at St. John's Cathedral, Quincy, ending on Maundy-Thursday; in Michigan, at St. Matthew's, Detroit, by the Rev. W. B. Suthern; in Montana, at Philipsburg by Archdeacon Hooker, and at Bozeman by the Rev. William H. Bliss; in New York, at St. Paul's Church, Albany, by the Rev. Dr. Cyrus Townsend Brady; at Christ Church, Albion, by the Rev. W. W. Davis; at Christ Church, Hornell, by the Rev. Norman Van Pelt Levis; at St. John's, Monticello, by the Rev. H. P. Seymour; in Rhode Island, at St. Paul's Church, Wickford, by the Rev. Herbert C. Dana.

MEMORIALS AND GIFTS

By the will of Mrs. Josephine A. Duckett, who died March 8th, $200 is bequeathed to the Memorial Church, Baltimore, Md.

A beautifully carved credence table, made by R. Geissler, Inc., New York City, has been placed in St. John's Church, Arlington, Mass. (Rev. C. T. Hall, rector), in loving memory of Robert and Isabella Beattie, presented by their children, Edward, Charles, David, and Annie Beattie; it will be consecrated and used for the first time on Easter Sunday.

Mr. and Mrs. George B. Williams of Fallen, Nev., have announced their desire to

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build a parish house in memory of their son, George B. Williams, Jr. It will be of concrete blocks, and will contain everything necessary for the largest usefulness, both to Trinity Mission and to the whole community. It is to be erected next to the church on land owned by the mission.

AT THE monthly meeting of the associate board of the Church Home in Buffalo, N. Y., announcement was made of the endowment of a room from George T. Weed and family as a memorial to their mother and to be known as the De Witt Chapin Weed room. This room was originally furnished by Mrs. Weed but never endowed.

THE CONGREGATION at the Church of the Ascension, Auburn, R. I. (Rev. Charles A. Meader, rector), were much surprised and pleased when it was announced on Sunday, April 2nd, that the parish had been presented with a large bell by a devout woman in the parish and that a sufficient sum was in hand to extend the tower of the church higher so as to have it hang properly. The order for the bell has been given and it will be ready as soon as the tower has been reconstructed to hold it.

A RECENT and most welcome gift for St. Luke's Hospital, Orlando, Fla., is an X-ray machine of finest make, costing $1,500. This helpful addition to the hospital equipment is highly appreciated by all connected with the staff, as also by the many friends of this diocesan institution where so great a work for the sick poor has been maintained for years past. Through the help given by some generous checks received by the Bishop since the first of the year, a new building, greatly needed for work of this hospital, is to be erected soon, the plans having been accepted at a recent meeting of the trustees, and the executive committee instructed to have work begun as soon as possible.

ON SUNDAY, April 9th, a bronze tablet was dedicated in St. John's Church, Jersey City Heights, N. J., in memory of the late rector of the parish, the Rev. George D. Hadley. The tablet carries the following inscription:

"In Memoriam
GEORGE DANIEL HADLEY
Entered into Life Eternal
August 9th, 1915
Aged 35 years
RECTOR OF ST. JOHN'S CHURCH
1908-1915

This Church
Burned Oct. 24, 1914—Restored Oct. 10, 1915
Stands a Living Monument to His High Courage, Exceptional Ability, and Loving Zeal Permeated by His Christ-like Spirit
'He being dead yet speaketh.'"

The tablet is cast entirely in one piece of United States standard statuary bronze, the so-called "eternal" or "everlasting metal." Attached to the back of the tablet is a copper box, hermetically sealed, containing leaves with the list of the donors, one thousand and sixty-nine in number, written in India ink on vellum paper. These names were beautifully written by Miss Harriet Frost, who gladly consented to perform this service as a work of love. The entire tablet lettering, border, and wreath is a finely hand-chased example of Church text of the Gothic period. The border is in bold relief and is a conventionalized running vine with pomegranates, etc. The lower panel contains an incised inscription as follows:

"This Memorial expresses the love of more than one thousand of his friends."

The color is of finished bronze of a dark golden tone which will mellow and grow more beautiful with the years.

GEORGIA

F. F. REESE, D.D., Bishop

Organization of Clericus—Convention

THERE BEING NOW a sufficient number of the clergy resident in Savannah, it has been decided to form a "clericus," to meet every Thursday morning. On March 16th the organization was effected with the Bishop as president; the Rev. S. B. McGlohon, vice-president; and the Rev. James Stoney, secretary.

THE ANNUAL convention of the diocese of Georgia meets in St. Mark's Church, Brunswick, on Wednesday, May 10th.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Organization of Men's Club—Dinner of Laymen's Missionary Committee—Every-Member Canvass

A MEN'S CLUB was organized on April 4th at St. Luke's Church, Baltimore (Rev. E. Deering Evans, rector), and the following officers were elected: President, A. M. Casey; vice-presidents, Walter R. Alexander and Samuel Wheatley; financial secretary, Ridgeley Gaither; recording secretary, Harry J. Holtz; treasurer, H. Marcus Denison; council, the officers and Philip C. Hayward, T. Burch Atley, and Herman Wagner. The members pledged themselves enthusiastically to assist their rector to carry out a number of new plans he had in view to promote the growth of the parish.

THE ANNUAL dinner of the laymen's missionary committee of St. Thomas' Church, Garrison Forest, Baltimore county (Archdeacon Hobart Smith, rector), was held on the evening of April 7th at the Green Spring Valley Hunt Club. The Rev. Dr. Samuel McComb, canon missioner of the Pro-Cathedral, was the principal speaker. Addresses were also made by Bishop Murray, Mr. Charles O. Scull, Mr. Blanchard Randall, and the rector.

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NEVADA

George C. Hunting, D.D., Miss. Bp.

Mission Field—Sunday School Convention

The rector of St. Paul's, Elko (Rev. Ernest H. Price), has commenced regular monthly services in Palisade, a railroad town on the Southern Pacific. There is no religious work of any sort being done there. Mr. Price now has five missions under his care in addition to St. Paul's parish. The last trip made to Tuscarora, one of these missions, was a strenuous one, made before the winter snow had melted, and before the ice was off the streams. The trip necessitated travel on stage, sleigh, and toboggan. As he crossed one of the streams, the ice gave way, dumping the missionary into water up to his neck. Fortunately the next stop was only a mile away, and there were no ill effects, but the missionary remarks that he "believes in sprinkling more than immersion."

The state Sunday school convention will be held in Winnemucca, April 28th to 30th. The Rev. Ross Turman is in charge of the entertainment of delegates. The first address is to be by Bishop Hunting, on The Church and the Community.

TENNESSEE

Thos. F. Gailor, D.D., Bishop

Plan to Aid Sewanee—Annual Meeting of the Woman's Auxiliary

At a recent meeting of the diocesan committee for Middle Tennessee, for the payment of the debt of Sewanee, ways and means were considered by which this "grand division" of the state will raise its quota of the debt fund. The Rev. Walter B. Capers, president of Columbia Institute, the diocesan school of girls, was appointed by Bishop Gailor as chairman for the work in Middle Tennessee. It is planned that on the Sunday following Easter every pulpit in Middle Tennessee will be supplied with a visiting speaker, whose theme will be "Raising the debt on Sewanee," and then, throughout the week, an active canvass will be made for funds. Archdeacon B. M. Spurr of West Virginia has been invited to assist in this campaign and has consented to give his services for ten days.

WASHINGTON

Alfred Harding, D.D., LL.D., Bishop

Sunday School Institute

The regular monthly meeting of the Sunday school institute of the diocese was held in the parish hall of the Church of the Epiphany, Thursday, April 13th, at 8 p.m. A large number were present to hear a lecture by the Rev. Dr. De Vries on The Life and Adventures of David, King of Israel, illustrated with stereopticon views.

WESTERN NEW YORK

Wm. D. Walker, D.D., LL.D., D.C. L., Bishop

Largest Confirmation Class—Brotherhood—Girls' Friendly—Death of Mrs. Burkhart

The annual visitation of the Bishop to Christ Church, Corning, on Tuesday, April 11th, was peculiarly noted in that the rector, the Rev. Z. S. Farland, presented a class numbering 159, which is the largest class ever presented in the history of the diocese. Mr. Farland became rector of Christ Church last September. The Sunday school has long been noted in this and many dioceses as being one of the largest and best organized of the Church Sunday schools in the state. To the main school of 450 Mr. Farland has added a Bible class for men which has an enrollment of 145, many of whom were members of the Confirmation class. It has been found necessary to secure the assistance of a curate.

The local assembly of the Brotherhood of St. Andrew held a meeting in St. Peter's Church, Buffalo, on Thursday, April 13th. The Rev. Dr. Mockridge of St. John's Church, Philadelphia, was the speaker. Dr. Mockridge was the noon-day preacher at St. Paul's, Buffalo, that week.

The annual meeting of the diocesan organization of the Girls' Friendly Society will be held Tuesday and Wednesday, May 2nd and 3rd, in Christ Church (corner Main and Center streets, Hornell, N. Y. On Tuesday at 3 p.m., in Christ Church parish house, Miss Frances W. Sibley, president of the Girls' Friendly Society in America, will make an address. At 4 p.m. the branch secretaries will confer at the home of Mrs. Burr L. Smith, 209 Main street, while there will be at 7:30 p.m. a service in Christ Church, followed by a reception in the parish house, when Miss Sibley will again address the members. On Wednesday, the programme includes Holy Communion at 9:30; a diocesan council meeting at 10:30; and an adjourned meeting at 2:15, after a luncheon to members and visiting associates.

Many friends in Western New York, especially of the Woman's Auxiliary, were greatly shocked and grieved when they learned of the death of Mrs. H. J. Burkhart, wife of the mayor of Batavia, which occurred on Wednesday, April 12th, after a ten days' illness of pneumonia. Mrs. Burkhart was the diocesan corresponding secretary of the Woman's Auxiliary, district secretary of the Geneseo district, and box directress of the Olean district, as well as an ardent worker in her own parish branch (St. James') and Church worker generally. A faithful, conscientious, and thoroughly Christian woman, she will be missed on all sides among those who were associated with her. After the service at the house, conducted by the rector, the Rev. Alfred Brittain, the body was taken to Buffalo, which was Mrs. Burkhart's birthplace and early home, and the burial took place in Forest Lawn. The funeral cortege was met there by many of the Buffalo Auxiliary officers as well as many other friends. Her husband and one son survive her.

CANADA

Patriotic Gifts of Indians—Rev. Allen Shatford Speaks in England—Other News Notes

Diocese of Edmonton

At the March ordination in the Pro-Cathedral, Edmonton, Bishop Gray was assisted by Bishop Robins of Athabasca. Two candidates were ordered priests and one deacon.—A weekly lantern service is being held during Lent for children, in Christ Church, Edmonton.—The clergy of the city have met the Bishop every Monday during Lent for intercessory prayer.

Diocese of Huron

The induction of the Rev. W. H. Snelgrove to the parish of Trinity, Galt, was conducted by the Ven. Archdeacon Richardson, who preached. A large number of the clergy of the deanery were present.—Canon Tucker has been giving a series of illustrated talks on missions during Lent, in London, which have been very well attended both by children and adults. He has dwelt upon mission work in India, China, Japan, and the near East, particular attention being given to the work of the Canadian Church.

Diocese of Montreal

A mission for soldiers commenced in the Church of St. John the Evangelist, Montreal, April 10th. The Bishop sent a message to the men of the Irish-Canadian Rangers, who

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had a church parade to St. Johns, on the 9th, in which he spoke of his very great regret that previously arranged duties prevented him from personally welcoming them. He spoke of the preparation needed for what he believed to be the righteous cause for which they were to contend, and added that a righteous cause needs righteous champions. The preacher at the service on Sunday morning to the soldiers was the Rev. T. W. Davidson. The rector of St. John the Evangelist, the Rev. Arthur French, is at present away from Montreal on a visit to the Orient for the sake of his health.—MR. JOHN C. FARTHING, son of the Bishop of the diocese, has enlisted in the Sixty-sixth Battery, Montreal. His brother, Lieut. Hugh Farthing, has left for overseas service.

Diocese of Ontario

THE ANNUAL meeting of the diocesan board of the Woman's Auxiliary will be held in Kingston the last week in May. Notice has been given that a resolution will be brought up to change the constitution, so that in future a branch would be represented only by the president or her substitute.

A SPECIAL service was held in St. Thomas' Church, Belleville, March 19th, to commemorate the twenty-fifth anniversary of the ordination as priest of Bishop Bidwell of Kingston, and also of Canon Beamish, rector of St. Thomas'. Bishop Bidwell held an ordination on the same day in this church, when two candidates were ordered deacons. Both were graduates of Trinity College, Toronto.

Diocese of Ottawa

THE EXECUTIVE COMMITTEE of the General Board of the Woman's Auxiliary commenced its sittings in Ottawa, April 11th, in the Lauder Hall. The diocesan annual meeting is to be held this year May 9th, 10th, and 11th.

Diocese of Quebec

BISHOP WHITE of Honan, China, visited Quebec, April 2nd, preaching in the Cathedral in the morning, Trinity Church in the afternoon, and St. Matthew's in the evening.—A SUMMER SCHOOL is to be held in Bishop's College from June 19th to 24th.—THE LENTEN MISSION in St. Michael's Church, Bergerville, was very largely attended.—THE QUEBEC diocesan board of the Woman's Auxiliary has decided to continue the plan by which the monthly meetings are held in the various parishes in turn.

Diocese of Rupertsland

THERE WAS a large attendance at the service in connection with the Mothers' Union in St. John's Pro-Cathedral, Winnipeg, on the Feast of the Annunciation. The preacher was Canon Murray. The members were afterwards entertained at tea at Bishopscourt by Mrs. Matheson. The Union is doing a good work, especially in promoting family worship. There has been a large increase of membership of late years.—THE WOMAN'S AUXILIARY has organized a mission study class in connection with St. George's Church, Transcona.

Diocese of Toronto

PLANS ARE being matured for an annual meeting of the Woman's Auxiliary of the diocese, which will open May 2nd at the service in St. James' Cathedral, Toronto, Bishop Farthing of Montreal will be the preacher. Over $100 was voted at the monthly meeting to the maintenance of the *Northern Cross*, the boat employed in the Prince Rupert coast mission, and the same to the building of the new mission house at Fort MacPherson. The April board meeting was held in the schoolroom of the Church of the Epiphany, Toronto.

Educational

INTERCOLLEGIATE FOOTBALL has been officially tabooed at St. Stephen's College, Annandale-on-Hudson, according to an announcement made by the board of athletic control. The decision to discontinue football was reached by a joint committee of the faculty and students in conference with the president. President Rodgers announces that it is planned to substitute for football a number of informal outdoor sports extending through the late fall and early winter. In presenting its report the board recommended the abolishment of football for the following reasons: owing to the inadvisability of early fall practice the squad could not be trained for some of the scheduled games in sufficient time, the amount of time consumed in preparation for the games and during the trips interfered with the college work, professional coaching was expensive, and it was almost impossible to secure a large attendance from the college countryside. During the past few years the St. Stephen's College team has met the football teams of Hamilton College, New York University, Hobart College, Middlebury College, and St. Lawrence University.

AN ANNUAL REPORT

A SOUTHERN clergyman tells of a certain congregation whose annual report to its denominational authorities regularly reads like this:

"Number added last year by baptism, none.

"Number added by letter, none.

"Number dismissed by letter, five.

"Number of members who have died, three.

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